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ABSTRACT

A survey of resources is provided for improving youth programs conducted by religious organizations. After a brief introductory chapter establishing the focus of the document, the second chapter offers an overview of adolescent physical, intellectual, moral, social, emotional, and religious development. In addition, the attitudes of young adolescents towards religion are discussed. Special attention is given to research findings related to adolescent spiritual concerns, attitudes toward religious practice types of religious experience, growth of religious identity, perceptions of God, prayer and religious meaning, and the development of faith, as well as social and emotional needs of youths. Subsequent discussion focuses briefly on approaches to ministry among young adolescents. The concluding chapter discusses eight characteristics of exemplary religious programs for young adolescents and describes five current programs which are considered particularly responsive to the developmental needs of young adolescents and which offer creative and appropriate programming in the out-of-school hours. An annotated list is included of resource books, research studies, periodicals, and organizations; some resources are also mentioned which focus on cults, illness and hospitalization, juvenile justice, and substance abuse. (RH)

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EARLY ADOLESCENCE AND RELIGION: A Status Study

Center for Early Adolescence

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EARLY ADOLESCENCE AND RELIGION: A Status Study

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Foreword

Adults who live and work and play with young adolescents —parents, teachers, and those who offer leadership in religious and community agencies—know the excitement of seeing the quick, spontaneous response in young people when a new idea takes hold. They feel an inner tenderness when they observe a young person tentatively reaching out to a new relationship, and astonishment at appetites and energies and unpredictable responses. But most of all, these adults experience a sense of awe as they see the emerging self-awareness and world-awareness of the young adolescents with whom they work. No "transition" phase or stage here! This is real life for real individuals with an incredible capacity for giving and receiving. The report presented here offers help for those who wish to understand and develop the potential in an age group that has been neglected until quite recently.

There are some problems, of course. One needs to know so much—about the developmental needs of young adolescents, about resources, and about characteristics of responsive religious youth programs. Failure to recognize the distinctive needs of the younger age group has often meant that information is "hidden" in material on senior high youth. Or more frustrating still, one simply cannot find information about programs that are effective for 10- to 15-year-olds. Demands for help are increasing, because awareness of the way the age group has been neglected has arisen from many sources.

The vision that permeates the work of the Center for Early Adolescence is to bring together, in one spot, needed information about 10- to 15-year-olds that can be used by professionals—counselors, religious advisers, teachers—who work with young people. Statistics are available; but more than that, the Center gathers information about young people from many different disciplines. The Center believes that adults will be better parents, teachers, or leaders of church and synagogue youth activities if they understand what happens physically and cognitively, as well as socially and morally, in the early adolescent years. Knowledge about the diverse resources available is also a stimulus to planning. What should be done to improve and supplement existing programs for young adolescents? After-school programs are springing up. How can people work together to make these *good* programs?

Obviously this vision has a long-range aspect. Religion has only recently become a major concern of the Center. It is an important component for those concerned with the *whole* person. But religious development must not be considered in isolation, because religion is related to, and expressed through, other facets of human existence. A network of people from many disciplines concerned with and informed about young adolescents must be established if the vision is to become a reality.

This report rounds out the first phase of the Center's project "Early Adolescence and Religion: Serving Families and Communities." It publicizes resources that may help people now as they think about their relationships with young adolescents, and it points to other help that will be forthcoming. I recommend it to those in the religious community who have special responsibility for working with young adolescents—those who are role models, advisers, counselors, guarantors, for the active, sensitive group that is the focus of the material printed here.

Sara Little
Critz Professor of Christian Education
Union Theological Seminary

Preface and Acknowledgments

The Center for Early Adolescence helps professional and volunteer youth workers design programs that are responsive to the special needs of young adolescents. In early adolescence, young people want greater independence, meaningful challenges, adult role models, and ways to express commitment and competence. Young adolescents also need opportunities to explore moral and religious issues as they strive for self-definition. Religious youth programs can offer a wide range of activities that encourage young adolescents to examine and express their spiritual values.

In 1981, the Lilly Endowment made it possible for the Center to investigate research on early adolescence and religion and survey youth programs that have proved successful in churches and synagogues. Dr. Robert Lynn provided the initial encouragement essential for launching this investigation. The goals of the project, of which this report is a part, are to enhance the religious community's awareness of the developmental needs of young adolescents and to help religious organizations provide supportive programs for young adolescents and their parents.

This report has been enlightened from its beginnings by the spirited and sensitive comment of several religious scholars, youth workers, and clergy who served as an advisory board for the project:

Rodney Allen, Professor
School of Education
Tallahassee, Florida

Maggie Wilson Brown
Youth Ministry Consultant
U.S. Catholic Conference
Washington, DC

Rabbi John Friedman
Judea Reform Congregation
Durham, North Carolina

Richard Hester
Professor of Pastoral Care
Southeastern Baptist Seminary
Wake Forest, North Carolina

Ginny Ward Holderness
Author and free-lance consultant
to religious youth programs
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Alan Keith-Lucas
Alumni Distinguished Professor Emeritus
School of Social Work, University of North Carolina
Chapel Hill, North Carolina

Rev. David Shaheen
Associate Pastor and Director of Youth Ministry
St. Luke Lutheran Church
Silver Spring, Maryland

Rev. Hope Morgan Ward
Minister of Education
White Plains United Methodist Church
Cary, North Carolina

John H. Westerhoff, III
Professor of Religion and Education
Duke University Divinity School
Durham, North Carolina

The board members contributed information and discussion from a number of different denominational and professional perspectives. But more importantly, they represented a unit-

ed, strong interest in the religious development of young adolescents and shared deep convictions about the role of religious institutions in responding to the special needs of the age group.

Several members of the Center's staff were instrumental in the preparation of the report. They participated in discussions about issues raised in the literature; they read and commented upon drafts throughout the course of revision. Joan Lipsitz extended her long-standing commitment to young adolescents by projecting the initial vision of how the Center could help religious institutions respond more effectively to children of that age. In addition to providing generous and skillful editorial assistance, Leah Lefstein brought to the project sensitive observations about the ways in which community agencies can support families with young adolescents. Gayle Dorman's experience as a lay youth worker provided valuable insights into how the material should be presented to a broad audience of youth workers with different needs. The Center's Information Services Division, coordinated by David Sheaves, with Vicky Crosson and Susan Clark, located hard-to-find source material and helped prepare the revised Resource List. Suzanne Rucker, administrative assistant, with Ernie Quade and Ruth Thomas, patiently and accurately typed drafts of the manuscript. Lita Kirschbrown supervised design and production of the manuscript and shared with Dorrie Casey the responsibility for publicizing the report. Hired to edit the entire manuscript, Laura Oaks earned the Center's gratitude for her ability to bring out the essence of what we wanted to convey.

Thanks to ongoing support from the Lilly Endowment, the Center for Early Adolescence will be able to continue its investigation of the adolescent experience in religious institutions. The next report, planned for publication in 1983, will examine the role of religious institutions in after-school programs for young adolescents.

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Camp Chi Jewish Community Center, Chicago, IL (pp. 7, 21, 29)
Diocese of Raleigh, Office of Youth Ministry, Kinston, NC (pp. 15, 26)
Providence United Methodist Church, Charlotte, NC (pp. 13, 32)
St. Luke Lutheran Church, Silver Spring, MD (pp. 5, 10, 24)

Chapter 1

Introduction

Saturday, 12 February 1944

Dear Kitty,

The sun is shining, the sky is a deep blue, there is a lovely breeze and I'm longing—so longing—for everything. To talk, for freedom, for friends, to be alone. And I do so long . . . to cry! I feel as if I'm going to burst, and I know that it would get better with crying; but I can't, I'm restless, I go from one room to the other, breathe through the crack of a closed window, feel my heart beating, as if it is saying, "Can't you satisfy my longings at last?"

I believe that it's spring within me. I feel that spring is awakening, I feel it in my whole body and soul. . . . It is an effort to behave normally, I feel utterly confused, don't know what to read, what to write, what to do, I only know that I am longing . . . !

*Yours, Anne**

Anne Frank's diary, written in hiding from the Nazis during the occupation of the Netherlands 40 years ago, is a remarkable document of the irrepressible enthusiasm and "longing" that mark the early adolescent years. Adolescence is a period of physical, emotional, and spiritual unfolding, a time of striving for self-definition and for a philosophy of life that will provide a foundation for self-discovery and a path for growth.

Religious growth in adolescence is closely related to the physical, social, and intellectual changes that occur at that time of life. To understand why young people's attitudes toward religion change in adolescence, we must begin with a broad overview. What happens to people in early adolescence? How does this affect their perception of religion? Their religious activities? Their spiritual growth? And how can religious leaders and religious institutions respond sympathetically to the special needs of young people in today's world?

*Anne Frank, *The Diary of a Young Girl* (Garden City, NY: Doubleday, 1952), p. 154.

Research has been devoted to all these subjects in recent years, from many points of view. The information available about young adolescents and religion ranges from practical suggestions for religious leaders to philosophical attempts to determine the meaning of religion and God for adolescents. Some of the writing is thoughtful and grounded in what is known about adolescent development; other reports deal only superficially with developmental issues. Chapter 2 of this report contains a summary overview of the literature on adolescent development and religious attitudes and on the value of traditional religious beliefs and institutions to the young adolescent. The chapter shows very well the strengths and weaknesses of research and theory about adolescent involvement in religion. No consistent conclusion has emerged about the nature of adolescent religious development. However, most of the literature demonstrates very clearly that religion does play a significant role in helping young people master some of the special challenges of their time of life, and that identifying with religious institutions seems to benefit many.

Even so, the conditions under which these effects occur are still not clearly understood or thoroughly reported. Work of this nature is only beginning to receive the attention it deserves, but the results—however dependent some may be on more academic theories of development (physical or intellectual)—are a valuable indication of how complex a being the young adolescent can be, and how sensitive to religious meaning and commitment.

One area of endeavor that has been of immense importance to adolescent religious experience in this country and yet has received even less of the limelight, is the working, successful youth program in church and synagogue. Some religious youth workers today have been carefully trained and maintain an active interest in the study of adolescent development; others arrive at their knowledge simply from long years of immediate experience with young people in their congregations. Together they have forged countless programs of religious instruction and participation that are of inestimable value to entire religious communities and their youth. The Center for Early Adolescence is especially concerned with publicizing these efforts, and chapter 3 of this book marks the first stage of the Center's ongoing project to report practical, successful religious programs for young adolescents.

In sum, the Center has prepared this report in hopes of providing those who are interested in improving religious youth programs with a survey of resources, scientific and practical, that offer the broadest possibilities. For further information, readers are encouraged to consult the resource list at the end of this book, which contains both recommended selections and the addresses of foundations and institutions that are especially active in the field.

Chapter 2

Research and Writing on Religion and the Young Adolescent

The information available today on religious experience among young adolescents, and on their relations with traditional religious institutions, comes from a variety of sources, all of them relatively new in the world of scholarship and religion. In the past two or three decades advances in the study of child development have reached a point where research can expand to consider the growing child's experience in broader, more complex ways. At the same time, religious leaders have risen to the challenges that modern life brings to young people and sought new ways of reaching out to those at the critical stage of young adolescence. This increased interest on all sides has a great deal of promise—and some problems.

The border territory where scientific research and religious interests meet is still narrow, primarily because their mutual possibilities are only now being recognized. Researchers, being committed to determining facts as accurately as possible, are still experimenting with ways of properly interpreting the elusive nature of religious experience. Religious youth workers, who have worked hard on their own to guide young people in this postwar era where moral and intellectual burdens are assumed very early in life, are eager for any information on adolescent behavior and are also eager that the human potential they have seen firsthand should receive the respect and help it deserves.

Despite some reservations about how far research can probe the nuances of religious experience itself, religious leaders and youth workers have greeted new information about adolescent behavior and thinking enthusiastically. Many professional religious youth workers are now trained to recognize the characteristic features of adolescent development, so that they may gear their programs to the special needs and capabilities of young adolescents and offer informed counseling to parents as well. Some of the most perceptive fact-finding surveys have been sponsored by religious research centers or individual scholars interested in religious education. In turn, professionals and lay workers in active practice have become more confident and outspoken in their advocacy of improved religious programs for young adolescents and greater commitment to youth ministry for the religious community as a whole.

As the following pages will show, research in physical and cognitive development has thus far been the most well received among religious workers, probably because the scientific methods in those fields are well established, so that broader applications are more trustworthy. But ideas from social and political theory have begun to enter discussion, especially since the late 1960s, when widespread unrest among the nation's youth brought in a new desire to explore the value of young people in our society. The review of literature here is arranged first around the aspects of early adolescent development that contribute to religious experience—including a brief section on theories of religious development—and proceeds from there to examine studies of young adolescents' attitudes toward religious life, and, in the end, the conclusions that researchers and youth workers have reached about how religious communities may assist these young people at such a vital time of life.

Overview of Adolescent Development

Religious educators have become increasingly aware of the emerging capacity in many adolescents to think about the meaning of God in a new way, to question beliefs, and to analyze their own and others' values. Perhaps that is why most of the research about the religious development of adolescents has emphasized the importance of changing thought processes (cognitive development) and paid less attention to

the influence of social and emotional development. But one cannot really observe any single feature of adolescent development in isolation. Physical, social, intellectual, and emotional developments are interdependent and occur within the context of the individual's family and community life. And the religious dimension of adolescent development cannot be separated from this physical, intellectual, social, and emotional evolution.

In any adolescent, growth in all of these areas of development is occurring at the same time. In each area the changes follow a predictable sequence, but the onset and rate of progress through the sequence may vary greatly from one individual to another. Similarly, the different areas of development may proceed at different rates in the same individual. Adolescents who show early physical development, for instance, may not always demonstrate early intellectual or social development. It is important to remember that progress or problems in one area influence growth and development in the others.

Physical Development

The physical growth that begins in early adolescence is more rapid than at any time since infancy. This and other changes in the child's body and outward appearance—called puberty—are among the most striking aspects of adolescent development. Table 1 and table 2 outline the events of puberty in girls and boys, giving at each stage both the average and the earliest/latest ages for normal onset.

For girls, puberty begins with the beginning of breast development, which may come as early as 8¾ or as late as 13¼ and still be perfectly normal; approximately half of all girls have begun to develop breasts by age 11¼. The appearance of pubic hair almost coincides with the onset of breast development; in fact, in 15 percent of girls, pubic hair precedes the beginning of breast development. The third event of female puberty is a rapid increase in height. This growth may begin as early as age 10½ or as late as 14½; 50 percent of girls begin by age 12. Almost all girls reach their final height two years after they have begun their menstrual periods. The fourth event of puberty in girls is the beginning of menstrual periods. Some girls may have their first period before their eleventh birthday; 50 percent have started their periods by age 12¾, and virtually all by age 15½. When menstruation begins, most girls are physically capable of becoming pregnant. For the first year or two after the onset of menstrual periods, the ovaries may not release an egg each month; the regular adult cycle of menstrual periods may not be fully established until two years after the first period.

Most boys believe that pubic hair is the first sign of male puberty, but in fact, enlargement of the testes almost always precedes the appearance of pubic hair. This enlargement may occur as early as age 9½ or as late as 13½; 50 percent of all boys reach this stage by age 12. Generally within six months the second event of male puberty, growth of the penis, occurs. Slightly later, pubic hair appears. In some boys, a year or two may pass between the beginning of growth of

Table 1. EVENTS OF PUBERTY IN GIRLS

		Normal Range of Onset	
	Average Age	Earliest Age	Latest Age
1. Beginning of breast development	11¼ yrs	8¾ yrs	13¼ yrs
2. Appearance of pubic hair	11½ yrs	9 yrs	13½ yrs
3. Beginning of most rapid growth	12 yrs	10½ yrs	14½ yrs
4. First menstrual period	12¾ yrs	10¾ yrs	15½ yrs

Table 2. EVENTS OF PUBERTY IN BOYS

		Normal Range of Onset	
	Average Age	Earliest Age	Latest Age
1. Beginning of enlargement of testes (become greater than 1 inch long)	12 yrs	9½ yrs	13½ yrs
2. Growth of the penis	12¼ yrs	10 yrs	14 yrs
3. Appearance of pubic hair	12½ yrs	9½ yrs	14 yrs
4. Beginning of most rapid growth	14 yrs	11½ yrs	16 yrs

SOURCE: Based on *Growth and Development Record*, printed and distributed by Creaseys Ltd., Castlemead, Hertford, England SG14 1LH, and J.M. Tanner, *Growth at Adolescence*, 2nd ed. (Oxford, England: Blackwell Scientific Publications, 1962).

the testes and the appearance of pubic hair; these boys are often concerned because they feel that the absence of pubic hair means that they have not begun to develop, when in fact they are well on their way. Boys begin to grow faster about a year after they have started puberty and continue to grow rapidly for about two years. On the average, boys stop growing approximately four years after beginning puberty. Other changes that occur in boys are the growth of facial hair and the deepening of the voice. It is difficult to determine exactly when a boy produces mature sperm cells; this seems to occur around one year after the testes begin to grow.

As the two tables show, there is considerable variation in the timing of pubertal development. In general, adolescents who enter puberty at an earlier age also go through the events of puberty more rapidly. Those who begin development at a later age have a longer period of development.

One striking difference between puberty in girls and puberty in boys is the time of the most rapid increase in height. In girls, puberty generally begins only a little sooner than in boys, but the period of rapid growth is on average two years earlier than the period of rapid growth in boys. During their rapid growth girls do not grow as much as boys do; some boys grow more than six inches in a single year.

As for other physical changes, teenagers of both sexes experience many skin problems as a result of sexual maturation. The face and scalp become oilier and require more frequent bathing and shampooing. There is also an increase in body odor, a result of developing sweat glands.

Not surprisingly, many adolescents have difficulty adjusting to all these changes. Their intense awareness of others their age makes young adolescents very sensitive to minor variations in the course of their own development. They worry about whether they measure up to popular standards of masculinity and femininity. It is painful for some to feel they are developing faster or more slowly than their friends. They often have mixed emotions about the changes themselves—pride at growing up, uncertainty at leaving childhood. Being reassured that their development is normal is very important to young people at this time of life. Adults in turn may expect different things of children who are physically more mature than they do of children the same age who look less mature (even though their thought processes may in fact be more developed). And parents too may need reassurance that a son or daughter is growing normally.

Many young adolescents are not sure how to deal with their emerging sexuality. Most have some information about sex. They also have feelings about their own physical attractiveness and what it means to be a man or a woman. But they need support in dealing with these new feelings, and guidance in finding appropriate ways to express them. They need opportunities to form friendships in order to test their new perceptions of themselves and to learn behavior that is appropriate for young women and men. From adults they need understanding, time, role models, and praise.

When adolescents are trying to incorporate the bodily changes associated with puberty into their own self-image, the teachings of a religious institution and the attitudes found in the religious environment can have a profound influence on the development of a positive or negative self-image. Religious institutions can offer an accepting and supportive environment for discussing the changes, questions, and decisions that young people face.

Intellectual Development

During childhood, thought processes are predominantly bound to concrete experiences—thinking is tied to immediate reality. During early adolescence, the structure of the reasoning process changes, and many individuals begin to be able to think abstractly, to work with symbols and principles, and to develop a perspective that allows them to imagine the future as well as contemplate the past. It is around this age that the pleasure of dealing with ideas begins to unfold. The ability to move from concrete to abstract thinking does not proceed at the same rate for all modes of thought. In the early phases of establishing these mental processes, about 13 or 14 years of age for many people, the ability to test propositions fully is not yet complete. That is, a young adolescent may show some ability to reason abstractly in one area but still be limited to concrete thinking in another.

Since one's approach to organized religion depends a great deal on ability to understand symbols and metaphors, the cognitive processes that emerge in early adolescence have an important influence on the development of religious thinking. Although other features of adolescent development, particularly social and emotional growth, also affect religious development, the influence of adolescent cognitive development on religious beliefs has been the most widely reported in the research.

"Cognition" refers to the intellectual activities: thinking, recognizing, remembering, perceiving, knowing, and generalizing. The theories of Jean Piaget, which trace the development of cognition from childhood to young adulthood, form the basis for much of the research on thought processes and religious development.[1]

According to Piaget, the stages of cognitive development are sequential. Each stage, from the concrete thinking of children to the abstract thinking of adults, builds on the pre-

vious one, and though the time spent in any one stage (as well as the final stage reached) is different for each individual, the stages occur in unvarying sequence. Each stage represents a new way of looking at the world, as one is freed of some of the limitations characteristic of the previous stage. Piaget believes that the ability to think abstractly does not occur in all individuals. If reached at all, this stage begins between 12 and 15 years of age. Thus the ways in which younger children organize information and think about experience are different from those of many young adolescents.

Piaget and his followers hold that these successive thought processes operate in emotional and social areas as well as in intellectual activities. Whereas the young child relates only to persons, customs, and institutions known directly, the adolescent is developing the potential to understand society as a whole, its institutional forms, and ethical principles. Cognitive development thus forms the impetus for the evolution of the child's larger perception of the world, and is bound to affect religious growth. Mary Wilcox, who has explored the use of cognitive developmental theory in religious education, sees cognition as a basic function that relates all kinds of experience:

> I hope it is becoming clear that we cannot extract religious concepts from a person's world view and say, "This is religious faith." Rather, it is a person's cognitive structure that functions like a keyhole and shapes all the experiences and learning that stimulate that person to make sense of the world and to find meaning in it.[2]

Moral Development

Many of the challenges facing adolescents today, such as the availability of drugs and alcohol, racial tension in schools, and thinking about future occupational and social roles, require the development of a system of values to help resolve conflict and to serve as a basis for making decisions. Newly emerging abilities to think reflectively and abstractly equip many adolescents to address moral issues in a more sophisticated way. Whereas in childhood moral beliefs and values come from parents, new ways of thinking enable adolescents to begin to develop a more independent value system and even to question parental beliefs. This step toward autonomy in value formation helps the adolescent move toward an integrated philosophy of life.

Lawrence Kohlberg has studied the changes in reasoning about moral and ethical issues that occur as people mature.[3] He bases his theory of moral development on the changing responses to a moral dilemma—a situation in which there is no right or wrong answer—at different ages, and argues that there are important differences in the moral reasoning of children, adolescents, and adults. In all, he says, there are six stages in the development of moral reasoning:

(1) During early childhood, there is no truly "moral" reasoning. Young children are responsive to the differences between "good" and "bad," which are usually interpreted in terms of reward and punishment. At this stage, children defer to authority.

(2) As they mature, children respect certain social regulations that reflect ideas of fair play and sharing. They conform to expectations, for example, in order to have favors returned. This stage reflects a perspective that involves other people and the idea of reciprocity.

(3) Young adolescents describe *moral* behavior as that which conforms to certain prescriptions for *correct* behavior. For example, actions that gain the approval of others are considered moral. During this stage, behavior may also be judged by intention. Phrases such as "he means well" or "she is a nice person" are frequently heard.

(4) Somewhat later comes a change from reasoning according to what one perceives to be society's prescription, to a belief in fixed rules and respect for authority. This has been referred to as the law-and-order stage, where moral reasoning is based more on the Ten Commandments than the Golden Rule.

The last two stages of moral development come with the development of the ability to think abstractly:

(5) Individuals begin to develop moral principles based on their own convictions.

(6) Moral reasoning is based on holding firm moral principles. Decisions are made according to ideals of justice or morality without consideration of personal needs or motives. This most advanced stage of moral development is rarely achieved. Mahatma Gandhi and Martin Luther King would be considered examples of individuals who have reached this stage of moral development.

Although higher levels of moral reasoning depend on some advanced cognitive ability, the possession of that ability does not ensure principled moral judgments or behavior. In fact, Kohlberg's theory of the development of moral reasoning has been criticized for its assumption that intellectual capacities determine the quality of one's moral life. One critic acknowledges that cognitive abilities do affect in large part what one can do, but he insists that the quality of one's moral life depends not just on intellectual capacity but on the diverse ways in which this capacity is expressed.[4] He questions Kohlberg's emphasis on the progressive and irreversible nature of moral growth and his failure to elaborate upon the inevitable lapses, ambivalence, and even regression that are characteristic of moral striving. Another scholar recently doubted the general applicability of Kohlberg's theory, which is based on data from an all-male sample. Differences in the interpretation of moral dilemmas depend on many kinds of experience, and gender-related experience is certainly an important and pervasive part of life. Aside from that, the differences in the way a moral dilemma is interpreted reflect a particular set of influences on a particular growing child and cannot realistically be ranked on a single scale from better to worse, as Kohlberg's study does.[5]

All this illustrates how hard it is to measure and define moral growth. But Kohlberg's work is an important attempt to identify a possible progression from concrete to more abstract principles of moral judgment, a process strongly influenced by the course of cognitive development.

Social and Emotional Development

Social relationships are an important component of individual development. One of the most striking characteristics of the social development of young adolescents is the emerging importance and influence of the peer group. Although from childhood on, people of all ages form close associations with others their own age, peer groups assume a special, prominent role during adolescence. The peer group takes on such strength because of the support, security, and acceptance peers can offer during some of the uneasiness or discomfort of early adolescence. It is a time when young people need more autonomy from parents, who have met these needs in the past. Strong peer relationships are an important feature of healthy adolescent development. Adolescents who have solid, appropriate relationships with peers generally have good relationships with their families.

Both formally and informally, peers affect how adolescents act, dress, talk, and feel about themselves. Peers help with the development of a concept of self, and these close friendships bring a feeling of personal worth. During adolescence, friends of both sexes begin to serve as models for later social relationships.

The intensity with which adolescents appear to conform to peer-group norms is frequently at the heart of parent-adolescent conflict. But though the influence of the peer group may be more visible, most evidence suggests that the family continues to be the most important source of adolescent values, attitudes, and political and religious beliefs. Most adolescents struggle hard to make the religious tradition they received from their parents personally meaningful.

The intellectual changes that occur during adolescence can also be a source of tension within the family. The young adolescent is beginning to anticipate educational and vocational choices and is often expressing increasing concern about social, personal, and political values. What is often erroneously perceived as a generation gap when adolescents question their parents' value systems, politics, and professions is more likely the effect of a healthy and increasing tendency to be introspective, analytical, critical, and self-absorbed. Although frustrating and sometimes painful, criticism of parents and parental values is a necessary behavior for achieving self-differentiation and independence.

It has been suggested that the nature of young adolescents' self-absorption can be seen in their growing ability to imagine the reactions of other people.[6] As a consequence of trying to anticipate the thoughts of other people, adolescents react to an imaginary audience that passes judgment on their appearance, actions, and behavior. The phrase "imaginary audience" is apt: audience, because all ears and eyes are assumed to be focused upon them; imaginary, because seldom are other people as interested in adolescents' behavior and appearance as they believe them to be. They cannot yet differentiate between their own critical concern with themselves and that of others.

Similarly, adolescents' sense of themselves as unique or special has been described as a "personal fable," which refers to the stories that adolescents invent about themselves.[7] These stories emphasize how special and important they are.

The personal fable may result in dangerous risk-taking by the adolescent who believes that "other girls get pregnant, but it won't happen to me" or "other people die, but I'm immortal." But in general the personal fable is valuable because it comforts the adolescent during times of stress and conflict and reinforces the idea that he or she has special value as a human being. Both the "imaginary audience" and the "personal fable" illustrate the influence of an increasing ability to think abstractly about personality characteristics and social development.

Religious Development

Most people find that their religious feelings, whatever form they may take, both encompass and develop with other aspects of life, and the adolescent is no exception. Religious development during early adolescence shows the effects of increased cognitive capacity and at the same time reflects the new active personality that has come with physical development and heightened social awareness.

Their new ability to project themselves into the future often spurs young adolescents to develop a set of values and philosophical principles that give life a sense of order and meaning. Many at first adopt a special viewpoint around which they build their thinking. Their early attempts to shape a world view represent an increasing ability to synthesize their past experiences with their thinking and planning for the future. Their expanded cognitive development makes them curious about moral beliefs and helps them develop values that will govern what they perceive to be a moral life. These values are often based on religious beliefs.

In turn, as noted above, the cognitive processes that begin to emerge in early adolescence influence the development of religious thinking. As thought processes become less concrete, thinking becomes more flexible, and richer. Adolescents' religious beliefs are thus likely to have more abstract and less literal applications as they move from visualizing God as a concrete personality, to abstract speculation that involves ideas of God and ideals of right and wrong. Their increased intellectual maturity often fosters an acute awareness of inconsistencies between established beliefs and their own new understanding. The ability to think abstractly may result in their replacing specific beliefs with more general ones; for example, some may come to acknowledge and appreciate the differences between the accounts of Creation in the book of Genesis and the scientific descriptions of evolution taught in the schools, and yet accept the value of both.

In their preoccupation with personal development, adolescents may also begin to express interest in a religious philosophy that helps them sort out moral questions. As they become increasingly aware of social problems, their concerns may make the social or personal ethics of religion seem more attractive than its dogma or spiritual authority. Thus, although some adolescents may appear to participate in the traditional rituals of organized religion less frequently, they may be using religion increasingly to examine or express social or personal concerns. This attitude is reflected in the popularity of church- or synagogue-sponsored activities that involve helping others in need, or opportunities that help young people become more self-aware and reflective.

Although many surveys report a trend away from formal religion over the past generation, the role of this trend in the lives of young adolescents is not clear. High levels of commitment to belief in God apparently persist from early to late adolescence, but there are important changes in the quality of these beliefs, which may be a product of the adolescent's new level of cognitive development. For some adolescents, religious faith may not be related to formal practice or religious beliefs. For others, ritual practice remains constant or is intensified. But what we know about adolescent development suggests that young adolescents who remain committed to formal religious observance may be doing so for new reasons, and finding new meaning in it.

Religion plays an important part in adolescent social and emotional development for several reasons. First, early adolescence is a time of life when curiosity, idealism, and striving for commitment are very high. Adolescence has in fact been referred to as the "age of commitment," a time of moving into true interdependence with other human beings.[8] Commitment includes an emotional, intellectual, and physical reach for other people—the "longing" described by Anne Frank—as well as ideas, ideologies, causes, and work choices. Young adolescents are beginning to formulate a philosophy of life and to sense a purpose in life. Religious leaders and institutions are in an especially good position to offer support and guidance during this process.

Young adolescents also seek autonomy and increased freedom and responsibility. If they grow up in a religious setting where opportunities for questioning authority and for assertion of autonomy are not provided, the development of autonomy and growth from more childlike roles may be inhibited. On the other hand, some young adolescents may be attracted to highly structured settings that offer unambiguous security and guidance. Reactions of young adolescents to religion will be as diverse as the individuals themselves.

Young adolescents also need opportunities to gain competence and to show achievement. Religious affiliation offers opportunities for mastery of ritual observances and the foundations for religious beliefs. Studying for milestone ceremonies such as Confirmation or Bar or Bat Mitzvah, participating in religiously grounded community service projects, and fulfilling responsibilities within the religious institution itself—being an altar boy, acolyte, or Torah reader, perhaps—may be very rewarding to them.

Religious institutions provide a more socially homogeneous peer group than is found in many other settings, such as public schools, and so may reinforce the development of specific beliefs and values through the peer structure. Although we know that the ability to develop and maintain relationships with friends one's own age who share similar values is profoundly important for the age group, the literature on religious development fails to address the implications of this significant phenomenon for the lives of young adolescents.

The challenge of developing an identity begins at birth. But adolescence is a time when physical, intellectual, and social development converge in such a way as to require a new definition of oneself. Erik Erikson's perception that adolescence, one of the eight stages in his theoretical model of the life span, is the critical period for the formation of personal identity, seems to capture the essence of our theme.[9] To meet the challenge of forming a consistent sense of self, the adolescent must integrate major changes in physical development, self-image, sexuality, intellectual ability, and social capability. Erikson suggests that the adolescent's success in developing a concept of self, distinct from others, is related in part to commitments to basic beliefs. These basic beliefs, often of religious origin, offer a foundation for social and moral decisions. Religion can offer a helpful framework upon which emerging views of self and the world are developed and supported.

The biological, intellectual, social, and emotional changes that occur during adolescence present an important challenge to young people. The rapid physical development that begins in early adolescence precipitates concerns about body image and both real and imagined reactions of others to one's changing physical and social self. The increasing importance of peers and changing relationships with parents characterize the social development that occurs during this time of life, when adolescents begin to see themselves as members of a larger world, with more responsibilities. The dramatic evolution in cognitive development that begins in early adolescence is reflected in the emerging ability to think abstractly, to compare possibilities with reality or fact, and to extend a personal time perspective into the future as well as the past. These new intellectual abilities make it possible not only to meet academic challenges but also to develop a personal system of values and moral beliefs. Thus in important ways cognitive development influences the understanding of religion and the changes in religious concepts that occur in adolescence.

Religious Attitudes of Young Adolescents

Two recent nationwide surveys, one begun in the early 1970s and one published in 1980, have polled adolescents on their feelings about religious experience and religious practice. Both reveal that young adolescents are indeed capable of strong religious commitment, however quietly or awkwardly they may express it, and whatever their uncertainties about their place in active religious life. A number of other studies over the past three or four decades that have explored specific areas of religious development offer some insight into how and why young adolescents adopt the attitudes they do. Some are concerned with fairly direct matters of cognitive development—changes in perception of God, as a young adolescent becomes more capable of abstract thinking; or the new understanding of religious and denominational identity that comes as part of broader social and political awareness. Others have probed more emotional areas, such as the nature and growth of spiritual experience; still others have concentrated on the social and emotional needs that influence adolescents' attitudes toward religion and religious institutions. In the pages that follow, which review some highlights of the literature, the reader may be surprised to find how complex the issues are, and yet how often the findings in different studies support or illuminate each other.

Spiritual Concerns: The Five Cries of Youth

Merton Strommen's *Five Cries of Youth* is a compilation of the self-reports of 7,050 adolescents between the ages of 14 and 18, the majority of whom were members of a wide spectrum of Protestant churches.[10] The book focuses on the five areas that proved to be of greatest concern to the students who participated in that nationwide survey: (1) self-esteem and self-worth, (2) family unity, (3) concern for human welfare, (4) achieving God's favor, and (5) personal faith. As he studied these themes, Strommen identified five "cries" that could be heard again and again in the students' reports:

(1) *The cry of self-hatred,* the most intensely felt of the five, voices distress over personal faults, lack of self-confidence, low self-regard, troubled relationships with the family, peers, and school, and anxiety about a relationship with God. These feelings and concerns are characteristic of adolescents with low self-esteem.

(2) *The cry of psychological orphans* comes from youth in troubled families or home situations. In the survey, these adolescents described family pressures, distress over parental relationships, family disunity, poor communication, and a lack of involvement in any form of social action or helping activity.

(3) *The cry of social protest* expresses desire for social change, concern over national issues, and criticism of the institutional church, where adults may appear to be uncaring. Although socially concerned young people did not differ in doctrinal beliefs, religious practices, or involvement with their congregation from the other adolescents surveyed, they were brighter than the average church youth.

(4) *The cry of the prejudiced* reflects the faith of young people who view their religion simplistically and affirm practices that stress achievement and conformity. In the survey this category included 15 percent of church youth. Although they described themselves as highly religious, their personal practices, such as Bible reading, prayer, and church attendance, did not differ from other young church members'. These young people develop self-oriented values and, as a group, are prone to racial and religious prejudice. They are less thoughtful than other young people and tend to think in stereotypes.

(5) *The cry of the joyous,* one of the most frequently heard among the young people surveyed, conveys a sense of identity and mission in life, a lifestyle that in-

cludes a sense of moral responsibility, and a hopeful and positive perspective on life. These young people have more feelings of self-worth than other church youth. Their religious affiliation goes beyond regular church attendance to faithfulness in personal religious practices. The beliefs of this group are highly predictive of their actions: they look to God for help in making ethical decisions, and they want to help others to find meaning in life through relationships with God.

Strommen concludes his report with the observation that his findings present two imperatives to youth ministry: *mutuality*, the warmth of an accepting group; and *mission*, activities that give young people a sense of purpose. He believes that adults underestimate the extent to which young people are concerned about their religious faith and relationship with God, and he emphasizes that adults must become more sensitive to the ways in which their attitudes and behavior influence the values of adolescents.

Attitudes toward Religious Practice

The second of the two nationwide studies, a survey of teenagers' religious viewpoints and practices presented in the Princeton Religious Research Center's *Religion in America 1979-80*, gives substance to Strommen's report.[11] A section entitled "Focus on Youth and the Family" provides statistics about the religious practices and experience of Americans aged 13 to 18. Of the 1,035 adolescents surveyed in this selected sample,

87% pray
52% say grace before meals
95% believe in God
75% believe in a personal God

BUT:

60% feel religion does not play a very important role in their lives
67% feel organized religion does not reach out to them.

The figures attest to a strong acceptance of religion among adolescents, but also to their disaffection with organized religion. Although these findings about general attitudes toward religion could not be extended to apply to feelings about specific religious institutions or religious education, it is clear that the religious beliefs and practices of American teenagers are changing.

Types of Religious Experience

Twenty years ago, David and Sally Elkind investigated forms of religious experience common to young Protestant, Jewish, and Catholic adolescents.[12] Their subjects, 144 ninth-grade students, were asked to compose two paragraphs in response to the questions (1) When do you feel closest to God? and (2) Have you had a particular experience when you felt especially close to God? Any student who could not answer either or both of those questions was asked to answer another question: (3) Why does God permit war, murder, and disease?

In the students' responses the Elkinds distinguished two types of situations that lead to religious experiences: recurrent situations, that is, habitual experiences such as church attendance, consciously chosen by individuals to strengthen and maintain their relationships with God; and acute situations, unusual or unexpected tests of relationships with God, rarely consciously chosen. They further identified six different kinds of recurrent situations (listed here from most to least common):

(1) Church situations: "in church every Sunday."
(2) Solitary situations: "at night when my brothers or sisters are sleeping and the house is quiet."
(3) Anxiety and fear situations: "when I think my life is in danger."
(4) Worry situations: "especially when I am in trouble."
(5) Prayer situations: "when I am praying."
(6) Moral action situations: "whenever I do something really wrong; whenever I do something for someone else."

They also found five different kinds of acute situations:

(1) Appreciation situations: when oneself or a close friend barely escaped death or injury.
(2) Meditation situations: during moments of quiet philosophic thinking.
(3) Initiation situations: while participating in a religious ceremony marking a life event.
(4) Lamentation situations: at the death of a loved one.

(5) Revelation situations: when one has the feeling of actually speaking to the Deity.

The Elkinds concluded that personal religious experiences were indeed significant to young adolescents. Although adolescents may appear to resist the formal religious institution, they may nonetheless rely deeply on the beliefs themselves, in attempts to understand their experience and develop a consistent philosophy of life.

Growth of Religious Identity

In another study Elkind investigated the growth of religious identity among 700 Jewish, Catholic, and Congregational Protestant children aged 5 to 12.[13] He distinguished three stages in the attainment of religious identity that held true for all of them.

Youngsters aged 5 to 7 had only a global conception of their denomination as a kind of proper name. They acknowledged being Jewish, Protestant, or Catholic but confused those names with the terms for their race or nationality. Children at the second stage, aged 7 to 9, had a concrete and differentiated conception of their denomination, based on observable features or actions by which they could distinguish among persons belonging to different denominations. Their answers to Elkind's test questions were apt but concrete:

Q. What is a Jew?
A. A person who goes to Temple or Hebrew school.

Q. What is a Catholic?
A. He goes to mass every Sunday and goes to Catholic school.

Q. Can you be a Catholic and a Protestant at the same time?
A. No.
Q. Why not?
A. Because you couldn't go to two churches.

In contrast to younger children, these youngsters also knew they could be American and members of their religious denomination at the same time; but here too they used concrete and personal examples, such as "You can live in America and go to church." Children in the third stage, the young adolescents, were beginning to use abstract ideas, such as belief or understanding, to define their denomination. For example, to the question "What is a Jew?" one might respond, "A person who believes in one God and doesn't believe in the New Testament."

Elkind concluded that his studies revealed distinct stages in the development of religious identity that were similar to the transition from concrete to more abstract thought that occurs during adolescence.

Religious Thought: Perceptions of God, Prayer, and Religious Meaning

Attempts to trace the development of religious thinking began as early as 1944, when one scholar published his impressions of developmental changes in children's views of God, which he obtained from analyzing their drawings.[14] Just over a decade later, another study appeared that identified several ways in which adolescents' perceptions of God changed.[15] The authors described development from imagining God as an invisible man (10-year-olds) to conceiving of God as a spirit or power (by age 16). In 1967 Elkind and two colleagues published their conclusions from an investigation of children's and young adolescents' ideas about prayer.[16] To examine changes in the use of prayer, they interviewed 160 children aged 5 to 12 with a wide variety of religious affiliations, and found that 5-year-olds thought of prayer in terms of particular activities, such as verbal requests, whereas for the young adolescent, whose thinking was more abstract, prayer was an internal activity based on personal conviction—a sharing of intimacies, a private conversation with God. These accounts were all rather static. They did not convey a sense of the process by which one general mode of thought grows into another.

A more satisfactory effort soon appeared, which used a broader approach to studying thinking patterns. As part of research toward developing a program of religious education suited to children of different intellectual abilities, the British scholar Ronald Goldman conducted interviews with 200 British children aged 6 to 17, observing how those of different ages interpreted pictures of common religious experience (a family at church, for instance) and stories from the Old and New Testaments. In his published report, which appeared in 1964, he synthesized his findings.[17] Reviewing the responses about the story of Moses and the burning bush, for example, he noted that up to about age 9, children imagined that God intervened in the fire in some human, physical manner, such as protecting the bush with water. From 9 to 11, children were still concerned with explaining the actual effect, but were inclined to think God's intervention in the burning was accomplished by a kind of divine or magical command. From about 11 to 17 onward, their explanations became less physical: the flame was not real, but symbolic of the presence of God. To the young adolescents the story had come to represent an internal encounter with God in Moses' mind; the external details of the story then became unimportant and interest was focused upon the spiritual encounter with truth.

At the beginning of his report Goldman emphasizes that the role of emotion in religious thinking must not be minimized. He notes that emotional components in religious development may be more important than any demonstrable truths and that "arguments for the existence of God remain intellectual exercises unless linked with an act of faith."[18] Nonetheless he maintains that what is considered to be religious truth must be compelling intellectually as well as emotionally and that to evade addressing intellectual problems about religion is dishonest.

Despite his obvious sensitivity to the complexities of religious thinking, Goldman's actual research has been criticized for overemphasizing intellectual development at the expense of emotional factors. Others have suggested that his

personal theological leanings may have biased his findings, and that he has taken insufficient account of the limited ability of children for verbal self-expression (adolescents' thought processes may be deeper than they can articulate). Even so, Goldman's work has been well received for its important insights into the development of religious thinking in young adolescents, and is especially valuable for those concerned with making religious experience more meaningful for children and adolescents of different ages. His evidence presents a strong case for instruction that supports young people in their efforts to reconcile their religious beliefs with their ever-growing knowledge of history and science—a particularly acute need in adolescents.

The Development of Faith

Perhaps the most far-reaching investigation of religious development, in terms of its scope, has been James Fowler's continuing study of the development of faith, of how religious development is dynamically related to the total process of growth from childhood through adolescence, and indeed into the later adult years.[19] According to Fowler, faith is an integral part of the human struggle to find and maintain meaning in life. Faith refers to patterns of thinking and feeling that underlie behavior. He suggests that somewhat like cognitive and moral capacity, faith unfolds in stages during the course of maturation: six stages, in fact, for everyone, regardless of religious tradition or individual differences in lifestyle or experience.

Fowler began to evolve his theory in his interviews with 227 people, aged 4 to 84, who had diverse religious, educational, and socioeconomic backgrounds. His goals were to understand how the respondents viewed both a set of issues with which faith must deal, and also the course of their own faith development. Some of the issues of faith he explored were death and afterlife, evil and suffering, the meaning of life, bases of guilt and shame, loyalties and commitments, beliefs about what is sinful or a violation, and beliefs and ideas about religion and religious symbols. He published his earliest findings in 1976, and by 1981, after many more interviews, he was able to publish a book-length detailed account that explored the six stages he had observed, examining them from several different perspectives.

The second, third, and fourth of the six stages Fowler delineates are specifically related to adolescence. During the second stage, *mythical-literal faith*, youngsters aged 6 to 11 begin to develop beliefs and behavior that show they are becoming part of a larger world. At this stage comes the ability to solve problems with the use of information readily available. By age 10 many young people can both write and tell stories, separating the real from the make-believe. They can investigate, take the perspective of another, and make inferences about certain cause-and-effect relationships. Parents, teachers, religious leaders, and peers are sources of authority for their developing attitudes and beliefs. Fowler observes that the ritual, symbolism, and music of religious traditions are important influences at this stage, particularly since narrative ability is well developed; stories become vehicles for integrating experiences. At this stage, though, the Deity is still conceived of in human form, and the world is viewed as orderly and predictable. Moral rules, beliefs, and attitudes are interpreted literally and usually expressed without question.

The third stage, *synthetic-conventional faith,* begins at around 12 years of age and depends upon the ability to think abstractly and reflect on one's thinking. As the young adolescent's world becomes more complex, one major task is finding congruence between one's view of oneself and the world, and the views held by others. With the ability to think abstractly, the young adolescent can imagine several potential courses of action and possible outcomes. God is perceived at this stage more intimately—as a friend or adviser.

The fourth stage, *individual-reflective faith*, which begins as early as age 18, requires a more advanced ability for critical self-reflection. The transition to this stage is often precipitated by experiences, such as leaving home, that lead to an examination of how one's beliefs and values have been formed. Somewhat as the third stage involved integrating oneself into the larger world, the fourth stage brings a new, more truly individual perspective on experience, less concerned with acceptance and more with self-reliance.

Fowler's approach to the development of faith has been criticized by followers of some Protestant traditions that believe faith is solely a gift of God's grace, and by those who object to the implicit hierarchy in the stages, whereby the higher stages of faith might appear superior because they are more advanced. Nevertheless Fowler's work is an important and persistent attempt to understand how and why changes in faith may occur during the life cycle.

Social and Emotional Needs

One of the basic needs that religion and religious institutions seek to meet, for people of all ages, is that for fellowship, shared experience, and emotional support. Because of their rapidly expanding social and emotional horizons, and their need for acceptance and support, young adolescents may find the social aspects of religious observance particularly appealing. One recent study that surveyed continuing church participation among 451 tenth-graders from Roman Catholic, Southern Baptist, and United Methodist families found that the adolescents' relationships with other people were to them the most important aspect of church life.[20] Parents' church attendance had a strong influence on the teenagers' participation in church programs and their attitudes toward those programs, as did the extent to which clergy and youth leaders reached out to the young people themselves.

Ronald Goldman, whose book on the development of religious thinking (see above) attracted widespread attention, soon extended his research to investigate the particular social and emotional needs that children bring to religion at each stage of development. In his second book, which describes,

from a broader perspective, his hopes for improved religious education, he says quite firmly that meeting these needs, along with basic intellectual needs, should be the religious institution's "first concern."[21] He devotes an entire chapter to each age group, and in the chapter on adolescence he identifies five specific needs that religion and religious institutions must satisfy to ensure a commitment from young adolescents.

(1) *Security in freedom.* Adolescents live in a delicate balance between eagerness to move away from the restrictions of childhood and the simultaneous insecurity and stresses that result from their new experiences and adjustment. They need teachers and youth workers who will let them test their new independence—friendly, tolerant adults whose claim to respect lies in their maturity and acccptance rather than authority.

(2) *Significance and status.* Young people frequently express uncertainty about their place in society. Goldman shrewdly suggests that this may be partly because society itself has failed to recognize young adolescents' potential for more responsible activity. He suggests that they may earn more self-respect—and that the community may in turn learn to respect them—if they are systematically given opportunities to assume greater responsibility as they become more capable.

(3) *Idealism and altruism.* The adolescent's desire to conform and to be attractive bespeaks a new sensitivity to other people. On a larger scale, young people become increasingly attracted to idealistic challenges such as fighting world hunger or helping refugee families. They are particularly ripe for—and deserve, says Goldman—opportunities to participate in community service. He believes that service to others is an important part of religious education and that religious institutions are ideally suited for organizing service projects and providing guidance and adult models.

(4) *Love.* Adolescents are often in love with love, and the elations and depressions of discovering new levels of love are one of the most important dynamics of their emotional lives. Goldman thinks that this new capacity for human love may lead the adolescent as well to a deeper understanding of divine love, compassion and suffering, and as such should be met with tactfulness and support, however painful or foolish it may seem at times. From a different perspective, he urges that religious leaders not overlook the importance of discussing the sexual contexts of love. Silence on the subject, aside from reinforcing guilt and confusion in young people already hypersensitive to their failings, may bring disillusionment to those who trust their religion to help them face the very real ambiguities of passion and love they meet in today's world.

(5) *Meaning for life.* Adolescence is a time when the need to integrate new knowledge and feelings into a meaningful sense of life and purpose is especially acute.

Goldman remarks that children of the most recent generations have had to adjust to cultural and scientific developments at a dizzying rate—the bomb, space travel, synthetic materials, and much more—and wonders whether religious institutions have truly risen to the challenge. "A great deal of time," he says, "must be given to an exploration of the validity of differing ways of arriving at the truth."[22] His chief fear is that the religious institutions may not have recognized that the age-old quest to reconcile science and religion is entering a new phase, where young people may be increasingly hard put to arrive at a personal solution.

The importance of meeting the social and emotional religious needs of adolescents has been especially publicized in recent years because of the rise of cults that have attracted many young people of all religious backgrounds. Current researchers seem solidly convinced that young people who feel that their religious traditions have somehow failed to offer support, structure, ritual observance, and values that they can trust and adopt are especially vulnerable to the appeal of cults.

Cults may be defined as religious groups that remove their followers from their families and traditional religious institutions; they often attempt to control all aspects of a participant's life and discourage unsupervised contact with the outside world. One recent article on the subject gives a description of some of the most common techniques cults use to attract, recruit, and convert vulnerable youth.[23] Cults build primarily on themes of warmth and unconditional acceptance. Indoctrination takes place under continuous supervision in a fully controlled environment. Becoming a cult member requires a religious conversion—by definition, a total and permanent commitment. Embracing the new religion usually means completely rejecting one's family and its values and traditions. A rebirth is experienced that provides a sense of meaning in life and purpose for living.

Another study, which reports the results of interviews with more than 100 Canadians who were members of nine reli-

gious cults, found that the most common reasons those individuals offered for joining the cults were loneliness, sadness, and alienation.[24] Some described actively searching for a religious experience as a means to overcome personal problems. It was not just vulnerability, however, that attracted and held the attention of the converts. The structure of the religion (stringent rules and regulations, rewards and punishment) apparently fulfilled needs not being met elsewhere. The cult supplied answers to identity-related questions deeply troubling the converts; it provided elaborate repetitive and religious rituals that gave a feeling of sharing values and world views with a like-minded group.

Although cults primarily attract older adolescents, the question must be raised whether that appeal might be lessened by greater success in meeting the religious needs of younger adolescents. Religious institutions may be able to prevent the loss of religiously oriented adolescents with more vigorous efforts to satisfy their needs.

The literature on cults and on the many public and private efforts to reduce their appeal is vast and often quite illuminating. The resource list at the end of this book contains a special section on the subject.

Whatever their differences in approach and theory, researchers seem impressively united in their conclusions that young adolescents present a very great challenge to themselves and to adult youth leaders who guide them. Young adolescents are endowed with an intensity and depth of feeling, and an ability to reflect on their feelings, that has often been underestimated. At the same time they have reached a new threshold of physical competence and independence; their world seems suddenly broader, and they seem to have unlimited energy to explore it. New experience, and with it new thoughts and feelings, comes very quickly. Young people take this first step into maturity with courage and a surprisingly firm determination to forge their perceptions into a meaningful view of life and human purpose.

It seems equally clear that young adolescents are very conscious of the value religion and religious institutions can have for them. Many rely on their experience at church or synagogue to help them understand their problems and develop more mature moral insights. Even those who are least interested in formal observance may retain a strong belief in God and prayer. Criticism of traditional institutions or beliefs may not mean that a young person does not care for them—often quite the reverse. Sadly enough, some of the most telling evidence of the importance of religion for adolescents is that the disaffected seem to carry on their religious quest alone, or seek consolation in the extreme disciplines of cults.

Insofar as the fact-finding studies reviewed above comment on the subject, there is a consensus that it is important to involve young adolescents in religion up to the level of their new abilities. They should be encouraged in their attempts to reconcile more complex knowledge with religious beliefs. Their turbulence of spirits is a sign of increasing emotional development, both in human relationships and in understanding the less rational aspects of religion, and deserves sympathetic support from adults. Their ideals and sense of responsibility are high, and their capacity for public service has been underutilized.

Almost as an understatement, research into adolescent development and religious attitudes has revealed some important challenges to adults, both parents and youth workers. Young people are eager for information, for acceptance, and for role models. Being on the verge of adulthood, they like adults and want to be like them. How an adult acts—and reacts—with young people may be as important as any verbal message or teaching.

Religious Institutions and the Young Adolescent

Especially over the last two decades, religious youth workers have begun to recognize the potential that young adolescents bring to their religion and to explore new ways of reaching out to these young people realistically, with respect for their capabilities, and on their own terms. Goldman's work was specifically intended to alert religious leaders and youth workers to essential needs that religious institutions can satisfy for young people, but a great many of the other studies reviewed above were directed toward the same goal, whatever their immediate purposes. Strommen's report on his nationwide survey, *The Five Cries of Youth*, ended with his two explicit imperatives to youth ministry: mutuality and mission. The second nationwide study discussed above, conducted by the Princeton Religious Research Center, concluded with some detailed practical recommendations about how religious communities can be more responsive to adolescents:

(1) Parents must be helped to provide better moral and religious training for their teenagers.

(2) Programs must be designed to bring parents and young people together at times other than religious services.

(3) Religious institutions should take advantage of the fact that adolescents are inspired by plays, television shows, and movies with a religious theme, and use these media as vehicles for religious education and discussions.

(4) Religious retreats are very appealing to young people and should be used to attract adolescents to religious institutions.

(5) Scripture study groups should be encouraged as a forum where parents and young people can come together and share ideas and experience.

(6) The natural affinity between the young and old should be nurtured.

(7) Religious institutions should encourage and support parents in their firm stance on matters such as alcohol, drug abuse, and sexual relationships.[25]

Aside from those involved in survey research on adolescent development and adolescent religious experience, concern for improving religious life for young people has attracted a growing number of direct advocates in recent years, many of whom approached the same ideals from long-time practical experience with young people in religious institutions. They have felt freer to examine the moral imperatives for building strong youth programs, and they emphasize the adult's responsibilities, as a guide and model, to the adolescents as individuals and also as heirs of religious tradition.

One of the most detailed considerations of how to involve adolescents with organized religion is Sara Little's *Youth, World and Church*.[26] Little is convinced that churches should radically change their approach to young members. She is aware of adolescents' needs for peer support, positive interaction with adults, and private exploration of the meaning of personal experiences, and argues that young people will make an increased commitment to the church only when they are more consciously and creatively integrated into the church community and mission. By mission, Little means the church's attempts to effect change in the larger world. In this sense, mission includes social service, social action, and evangelism.

Little describes how adolescents can be important representatives of the church and also serve as educators themselves. She makes a plea that young people are an integral part of church renewal and should be engaged in ministry both in work and in worship. Observing that young people have many opportunities for mission, she offers specific guidelines to direct them in their ministry.

The process of learning about ministry is facilitated by what Little calls a *guarantor*, an adult leader who serves as a model. She believes the role of the adult leader should be to involve youth in meaningful activities as members of church renewal. But she also emphasizes that reaching out and engaging adolescents in the life of the congregation is a crucial role for the religious community as a whole.

Wayne Rice's *Junior High Ministry* builds on Little's philosophical foundations for youth work in the church.[27] Rice, whose book is based on 15 years' work with young adolescents and his seminars about youth ministry, insists that ministry to young adolescents is the most important and strategic goal of religious institutions. The strength of *Junior High Ministry* lies in its discussion of early adolescent development and ways in which religious youth workers can respond to some of the unique needs of that group. Rice devotes separate chapters to the physical, social, mental, emotional, and spiritual growth of young adolescents; he supports his presentation with information from research literature and also draws examples and illustrations from his own work with adolescents.

Rice argues that the process of adolescent development

has a direct effect on spiritual life. As young adolescents begin to think abstractly, some may begin to doubt their previously held religious beliefs. This doubt, however, is characterized more by skepticism than rejection and reflects important changes in adolescents' thought processes as well as in their broadening social and intellectual experiences. For example, new insights into history, science, and mathematics almost inevitably lead to questioning ideas that are based on faith, not fact. Others may be more threatened by the idea of religious faith than they are skeptical. Because it seems impossible to follow the church's model or to meet all the expectations of institutional religion, these young people may simply withdraw from religious participation and observance. It is important, Rice insists, to support all young adolescents in their time of religious doubting, wondering, and questioning, regardless of what form it may take.

The heart of Rice's approach to junior high work lies in his emphasis on a personal ministry. He stresses the young adolescent's need for acceptance and encourages youth workers and clergy to build relationships with adolescents as individuals, and to get to know them well. Although his chief interest here is in improving leadership for religious programs and curricula, his insights into the interrelationship of religious development, the special challenges of early adolescence, and the responses of religious institutions are a practical confirmation of the conclusions reached by much current research.

In *Bringing up Children in the Christian Faith,* John Westerhoff notes that it is during adolescence that young people first become aware of the personal meaning of their faith.[28] He observes that in an effort to understand the role of religion in their lives, many young people have conflicts with parents. Adolescents may begin to balk at attending church or synagogue activities. They may question the beliefs, attitudes, and values with which they were raised. Westerhoff argues that young people need adults' acceptance most at this time, when they are challenging issues they have never questioned before, and that parents and other adults must actively support adolescents' efforts to find personal meaning in religion.

In *Will Our Children Have Faith?* Westerhoff comes to the conclusion that rituals asking adolescents to make a commitment, such as Confirmation, are premature and inappropriate to their time of life.[29] He suggests that early adolescence is a time when a "covenanting ritual," one that would affirm the process of grappling with issues of faith, would be more appropriate. Here again he stresses adolescents' need for support and acceptance as they deepen, refine, and broaden their religious views and relate them to life's experience.

Westerhoff adds that adults who respond to the challenge of young people's questions can find satisfaction in helping bring about increased understanding. He further notes that adults who are engaged with young people during their spiritual growth may themselves become spiritually revitalized. Faith can be deepened, and its relevance enhanced, by sharing the experience together.

A more radical advocate of youth ministry is Michael Warren. In his *Youth in the Future of the Church,* he suggests that religious leaders should help young people become aware of how they are manipulated by their social environment.[30] He argues that youth are oppressed because they are voiceless and therefore powerless; they are manipulated because they are not aware of the systems that control their lives. These systems include the schools, the economic structures (particularly marketing and advertising), and the music and entertainment industry.

Although there have already been important changes in the way religious groups approach young people, such as moving away from totally instructional or totally recreational programs, Warren urges that religious youth leaders must actively seek to understand and help young people deal with their manipulation by social systems. He cites, for example, the way teenagers are targeted by the advertising industry as undiscriminating consumers, or the sexual messages they receive from popular music. By the "politicization" of youth, in short, Warren means making adolescents aware of their relationship to the whole sphere of human affairs and helping them protect themselves from adverse forms of social and political pressure. He believes that adolescents' spiritual development is ineffective under circumstances where the adolescent is understood only as a psychological being but not as a social and political being as well.

Conclusion

The diverse literature about early adolescence and religion describes the changes in religious thinking and observance that begin to occur as children become adolescents. Many writers have discussed the effects of the way young adolescents think, feel, and act, upon the way they engage with religion. But the literature leaves some important questions unanswered. Gaps in our knowledge about adolescents and religion must be explored if religion and religious institutions are to improve their work with young adolescents.

Despite the importance of the age group to religious institutions, not much has been written specifically about the religious development of young adolescents. Although we know that there is great variation in the ways that adolescents practice their religious faith, express their beliefs, and respond to religious school or to religious youth groups, we have little information about how beliefs expand and deepen during the process of maturing from childhood to adolescence, how young people develop religious values, or how religious institutions influence the religious development of young adolescents.

It is not surprising that much of the literature about adolescent religious development is based on cognitive theory, because there are readily available tests for measuring cognitive development and reasoning ability. It is surprising, however, that the affective, or emotional, component of adolescent religious development has been almost completely ignored in research surveys. Enthusiasm, curiosity, idealism, and reverence—all characteristic of young adolescents—are

seldom mentioned in reports on religious development, even though changes in feelings and emotions are inextricably linked with the evolution of religious faith and beliefs. Religion in fact demands emotional investment, commitment, and participation.

The literature also offers little information about how young adolescents benefit from religious experiences or how religious experiences support the growth and development of young people. In other words, what does it mean to grow up affiliated with organized religion? Informal observation of adolescents in religious youth groups suggests that this climate serves them well. But adolescents who are not engaged with religious institutions do not seem necessarily to be deprived. Some findings do suggest that religion enhances self-control—that a young person's religious beliefs act to control antisocial behavior. But it is not clear whether this occurs because religious youth are more likely to be involved in conventional or socially acceptable activities, or whether religious teachings about the nature of punishment and reward generate an orientation toward obedience. On the whole, are young adolescents who participate in religious programs happier or less troubled? Are they more sure of their values and beliefs? Are they less prone to difficulty at home and in school as a result of their participation?

One especially noticeable problem in research to date is the lack of clarity and consensus in definitions of religion, religious experiences, spirituality, and faith. Fowler's effort to establish faith as a developmental concept, for example, is unacceptable to workers and writers in the field who reject the idea that faith is developed. And different authors may use the same term (for instance, "spiritual development") to refer to quite different inner processes. Before research on the religious development of young adolescents can be of much use to people working with the age group, there must be an effort to speak a more common, less sectarian language.

Much of the literature specifically about the religious development of adolescents was written more than 10 years ago. And most of the adolescent populations sampled were members of specific denominations. Although we have some information about Protestant, Catholic, and Jewish adolescents, few recent studies have examined the religious development of adolescents regardless of their specific religious beliefs.

We need to know more about the characteristics of young adolescents who grow up with religious affiliation and about the differences between religious and nonreligious teenagers. The literature rarely addresses the effect of religious observance on identity development. Merton Strommen reports differences between young people who are religiously observant and those who are not, in several areas: sense of moral responsibility, desire for a meaningful life, self-regard, and a feeling for people. We do not know, however, whether religion has such an influence because of a particular youth worker or religious leader, because a young person's parents are observant, because of religious faith, because of peer support, or a combination of all these—or other factors we have not yet considered.

There is also a lack of agreement about the population of adolescents being studied. Most authors refer simply to "youth." Some specify that the sample studied consists of adolescents between the ages of 13 and 18, or youth 16 to 21 years of age. These age ranges are too broad to allow generalizations that can apply accurately to the whole population. People in early, middle, and late adolescence may have very different values, problems, and capabilities.

In addition to greater clarity in defining terms, population, and research findings, we also need more information about the relationship between the social context in which adolescents are growing up and their religious development. We need longitudinal studies that compare the same children over a long period of time in order to discover, for example, how religious instruction influences religious development.

But despite its unevenness, current information about early adolescence does suggest that there is an important relationship between religion and adolescent development. The period of early adolescence sets the stage for the internalization of moral standards and a coherent philosophy of life. It is a time when the question of the purpose of life begins to become most meaningful. Young adolescents are beginning to raise questions and to search for answers about religious faith. They want help in making connections between their religious beliefs and their daily lives. They turn to clergy and youth workers for help in decision-making and coping with problems.

Churches and synagogues can help individuals engage with the full range of human experience. Members of the clergy have a unique relationship to individuals and families throughout the life cycle. Religious institutions offer an environment where not only spiritual needs, but also emerging emotional, intellectual, recreational, and social needs can be met for young adolescents. The changes from concrete to more abstract thinking, the search for a sense of self, and an orientation toward future social roles—all so important to this age group—can be supported in a religious setting. Religious institutions can provide a forum for expressing social concerns and examining personal identity, opportunities to develop relationships with a range of people of different ages—particularly adults who are continuing their own religious development—and a peer structure with age mates who share similar values. Understanding how to foster healthy growth in young adolescents strengthens the promise of developing a diverse program to serve this age group.

Adolescent participation in organized religion reinforces certain values and convictions. The adolescent's need for structure and clear limits may stimulate a new, more personal interest in the moral and religious belief systems of traditional faiths. Formal and informal religious teaching emphasizes awareness of moral issues and standards of appropriate conduct. Such features of religious participation may have great significance for young adolescents, who are frequently struggling with new issues of faith and morality.

Many adolescents consider religious institutions a setting where they can discuss personal issues, learn how to deal

with some of the difficulties they are confronting, and gain self-confidence. Adolescents need adults who are committed to their growth, who will act as advocates on their behalf and share their views with the larger community. Religious youth workers, who occupy positions of trust in both the adult and adolescent community, are uniquely qualified to fulfill this advocate role.

Members of the clergy also inspire respect and trust in young people. Parents rely on churches and synagogues, perhaps more than any other social institution, to instill and nourish values in their children. This trust is reflected, for example, in the increasing support for teaching family-life issues under religious auspices. Many parents prefer that discussions of such subjects as premarital sex, abortion, and dating occur in the church or synagogue.

Adolescence is a special time of personal development. Because of enormous pressure from social, psychological, and biological changes, adolescents experience an intense need to examine and test their moral attitudes and religious beliefs. The synagogue or church can offer an atmosphere where spiritual issues, morality, personal values, and ethics are readily addressed. The task of religious leaders should be to serve as mentors rather than indoctrinators when young people are thinking through the meaning of their faith and trying to develop a deeper understanding of religion. The extent to which religious organizations create a climate where adolescents can meet under the leadership of adults influences the adolescents' emerging sense of self in relation to age mates and also to the larger world. The adolescent's capacity to wonder, to long for and search for self-discovery, is entwined with the need for an anchor—for security, familiarity, and stability. Both themes come together in the course of religious development.

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Chapter 3

Responsive Religious Youth Programs

The Center for Early Adolescence is deeply committed to helping religious youth programs become responsive to the needs of young adolescents, particularly during after-school hours and summer vacations. Increasing numbers of young adolescents spend their out-of-school hours alone or unsupervised. Too old for babysitters, too young for paid employment, many young adolescents face a void in their out-of-school hours. The already limited number of public programs that serve this age group is now being reduced as a result of funding cutbacks. How can religious institutions meet the need of young adolescents for worthwhile activities?

Many families who are considering joining a congregation make their choice on the basis of what the particular church or synagogue can offer their children. Youth groups are thus of concern and interest to prospective members. Religious youth advisers are also concerned about making church- or synagogue-based programs attractive to teenagers. Although formal religious education provides essential grounding for an individual's religious heritage, effective religious youth programs respond to a broad range of young adolescents' needs. Many religious youth workers have studied adolescent development in order to understand the characteristics and needs of the age group. They have sought to translate their understanding of healthy adolescent growth into responsive and creative programs.

What are the characteristics of strong, exemplary religious youth programs? Successful religious youth programs are those that respond sensitively and effectively to the varied needs of young adolescents. By virtue of supportive congregations and talented, energetic youth advisers, such programs can serve young adolescents in ways not possible in a secular context. The following discussion of characteristics of responsive religious youth programs is based on the developmental needs of young adolescents, and the ways in which youth programs can meet those needs.

(1) *The program provides a comfortable setting in which young people can explore the bases of their religious faith.*

The nature of the program's physical, social, and emotional setting conveys a congregation's attitude toward the way young people learn and grow. The setting should reflect the congregation's support for a strong youth program that has an integral, important relationship to formal religious education and the total life of the congregation. Ideally the physical setting for the program should be designated for use by young people but not segregated from the congregation. In other words, it should be distinct but not disconnected. Youth groups should have social activities of their own, but they should also be part of the congregation's social life. The youth group should foster a sense of autonomy in the exploration of religious life, without sacrificing a feeling of being supported and valued by the congregation.

(2) *The program connects religious traditions with varied opportunities for self-discovery and self-definition.*

Although the task of developing a sense of self does not begin in adolescence, the physical, intellectual, social, and emotional changes that begin to occur at this time present a special challenge to young adolescents. Teenagers need time to think about what these changes mean; they also need many different experiences to help them adjust to their new, more mature selves.

The adolescent metamorphosis is also a challenge to those who plan youth programs, for there is vast diversity in the rate and manner in which changes occur among individual

teenagers. One or more of the physical, social, emotional, and cognitive changes may surge ahead or lag behind the others. Thus the needs of the individuals in a youth group may vary almost from day to day. For example, rapid physical growth may result in the need for energetic games, for relaxed conversation, or for self-absorbed contemplation. Changes in cognitive ability may make young people eager to discuss the meaning of God in their lives, or ready to assume increasing responsibility for planning activities for themselves or others.

Young adolescents want to know how to express religious beliefs in their own lives. Some may gain that knowledge through study, others through service, and still others through social contacts. An individual may thrive on meditative study one day and may be restless for social activity the next. Thus, although the traditional religious-school format may sometimes suit some adolescents, many young people also learn to value religious beliefs by developing friendships with others of their faith, by participating in scouting activities, by singing in a choir, or by helping a shut-in. Others may learn through more solitary activities that allow for personal expressiveness, like designing a banner or keeping a journal.

A good youth program should relate religious traditions—worship, study, and service—to the needs for self-discovery and self-definition that are characteristic of young adolescents. Effective religious youth groups recognize, respect, and support the strengths in individual differences, and plan activities that accommodate this diversity.

(3) *The program involves both young people and their parents, to foster mutual understanding.*

Young adolescents' continuing need for parental affection, support, and help can be met in part by a religious youth program that involves parents. The time parents spend driving, preparing meals, or supervising specific activities reflects one level of their commitment and involvement. But parents are in a special position to support the spiritual growth of their adolescent children in other ways as well. The kinds of questions young people often raise about religious beliefs or religious observances can be disquieting for many families. Opportunities for young people and their parents to come together in a supportive environment to discuss religious values strengthen parents' ability to continue to guide and nurture spiritual growth.

Youth leaders can be helpful to parents who want to understand this special time of life. With appropriate training and insight into the vicissitudes of mid-life and adolescence, youth leaders can help families grow toward mature adult relationships.

(4) *The program has clearly articulated rules that youth group members appreciate and accept.*

Young adolescents continue to need the protection and sense of security provided by rules. At a time when they seek increased independence and self-direction, it is important for them to know what is expected and why. Adolescents who report that their parents let them do anything they want often feel, in fact, that their parents are not paying attention to them. Unlimited freedom may not only be too much responsibility for this age group, but may be interpreted by young people as a lack of adult concern. While structure and clear limits are essential, within those boundaries, young adolescents are increasingly capable of helping to formulate rules and following through with their implementation. When young people make decisions about rules that govern some activities, they learn to express themselves and gain confidence in their own ability to set limits.

(5) *The program is guided by mature adults who are comfortable with young people and are willing to explore sensitive issues with them.*

Although friendships with peers become increasingly important during early adolescence, adults are important sources of values and guidance. Adults who work with young people must enjoy the age group, be sensitive to their concerns, and be willing to discuss the issues that are crucial to their changing identities.

However wide the "generation gap" may seem at times, young adolescents essentially like and respect adults. They want to build relationships with adults, not instead of, but in addition to, their parents. New adult friendships give young teenagers some perspective on the variability of adult life styles, careers, and beliefs. Religious youth workers can be uniquely helpful to adolescents and their parents. Often trusted and admired by both groups for their religious values and their maturity, youth workers can help bridge the gap between the gradual loosening of family ties and the development of relationships in the larger community. A youth worker can be the trusted adult friend in whom a young person can confide or with whom it is safe to discuss questions about sexuality, faith, or ethics.

Mature adult leaders are also aware that they cannot solve all problems or be the only source of guidance for a young person. They should be able to identify and suggest other community resources that are valuable to teenagers, such as counseling centers, tutoring programs, health clinics, libraries, or recreation centers. Knowing what is important to young adolescents, how to communicate with them, and how to earn their respect makes the adult leader an important part of their lives.

(6) *The program provides opportunities for young people to gain a sense of competence by performing meaningful tasks in their communities and in their congregations.*

When young people assume responsibility for planning and completing particular tasks or projects, they are better able to identify and express their new physical, social, and intellectual abilities. Ceremonies such as Confirmation or Bar or Bat Mitzvah, which acknowledge the completion of a phase of religious education and entrance into adult status in a congregation, frequently take place during early adolescence. For many religious youth, these ceremonies represent

a commitment to a particular religious heritage and the ability to assume more responsibility within the congregation. These ceremonies demonstrate both achievement and competence.

An effective youth program should build on such congregational ceremonies by encouraging participants to regard them as the beginning of an active role in community life. Some churches and synagogues offer young people the opportunity to take a leadership role in community worship, as acolytes, Torah readers, or choir members. Others are grateful for the assistance teenagers can give the elderly in the congregation, doing odd jobs for them, or establishing caring relationships. No matter what the task, it must be one that fulfills a genuine need in the congregation.

Pleasure in knowing a job was well done builds self-esteem. Recognition and success lead to self-confidence, an important feeling for young adolescents, who are often unsure of themselves and need opportunities that build a sense of personal worth.

(7) *The program includes time for laughter, high spirits, and physical activity as well as time for contemplation and opportunities to be alone.*

A striking characteristic of young adolescents is their spirit —their energy, sensitivity, and humor. Young people need to channel their high levels of energy through both organized and spontaneous physical activities. These activities also help the participants overcome shyness or self-consciousness. Although examining and understanding religious beliefs requires time for contemplation, seriousness, and concentrated attention, programs should also provide opportunities for play and laughter.

(8) *The program encourages mutual acceptance and friendship among the young people.*

One of the most visible indications of the social and emotional changes that occur during early adolescence is the increasing importance of the peer group. The ability to form friendships and to fit into a peer group is an important sign of social and emotional growth. A youth program can help young people learn to make friends. Within the supportive atmosphere of the group, they can test social behaviors and learn what is acceptable to others. They can develop poise and comfort in social situations, learning when it is right to go along with the group, and when it is important to act independently.

To see how religious institutions are working with young adolescents in the out-of-school hours, the Center for Early Adolescence has surveyed several church and synagogue programs across the United States, visiting several programs on the east coast. The programs described in the following pages are all particularly responsive to the developmental needs of young adolescents and offer creative and appropriate programming in the out-of-school hours. While the programs vary considerably in the hours they meet as well as the degree to which they conform to the characteristics just outlined, they are all committed to serving young people. The

leaders of these programs are enthusiastic and hardworking. Staff members openly describe the satisfaction they feel and the inspiration they receive from working with youth.

These religious youth programs are deeply sensitive to the relationship between religious observance and the developmental challenges of early adolescence. The diverse ways they respond to the unique needs of this age group serve as examples for other religious institutions as well as other professionals who plan programs for young adolescents.

ST. LUKE LUTHERAN CHURCH
Silver Spring, Maryland

How would you describe the junior high years?
turbulent?
never a dull moment?
stressful?
exciting?

Perhaps all these words apply to the unfolding drama in the life of a teenager who lives in your house. A new sense of self begins to emerge in the years of adolescence. All of a sudden experiences take on new meaning and a lot of growth takes place. It's amazing what happens in a short three-year period!

The one word that might best describe the major concern of junior high people is "relationships." They are concerned about the feelings they have of themselves, their friendships with peers, the approval or disapproval they get from adults, and there are spiritual questions.

We believe that what the Church has to offer can help an adolescent grow in all these areas. That's why Saint Luke takes seriously its responsibility to minister to young people and their families. Each and every activity and program is provided with the intent that through it those who participate might grow, learn, and mature.

—Pastor David Shaheen,
from *What's Happening at St. Luke for Junior Highs 1980-81*

St. Luke Lutheran Church (Lutheran Church of America) is one of several Lutheran churches located in Silver Spring, Maryland. The St. Luke Youth Ministry, directed by the Reverend David Shaheen, is open to young people in the seventh through twelfth grades. The program provides opportunities that support, but are in addition to, the formal Christian Education Program. A young person may join in Youth Ministry activities without being required to participate in the education program.

The year-long Youth Ministry program for young adolescents includes a wide variety of activities that range from regularly scheduled weekly and monthly events to traditional annual activities, such as retreats. There are three weekend retreats during the school year for junior high youth. Although Pastor David (the name by which he is known throughout the church) acknowledges that the retreats' subject matter does not vary greatly from year to year, certain changes are made in response to the unique needs and interests of each group. The first retreat, for seventh through ninth graders, is the "Greatsupercolossalunbelievabletopnotchzanyoutrageous Weekend." In a nearby facility, junior high students spend a weekend each November engrossed in one of three themes, each covered once in a three-year cycle: The Ten Commandments, the Apostles' Creed, and the Lord's Prayer. The students typically participate in this retreat three times, thus addressing each of the themes prior to their confirmation in ninth grade.

The weekend retreat is more intensive than Sunday School. It offers, therefore, a different but equally important foundation for Confirmation. Studying religious views of Creation in the out-of-doors, for example, elicits feelings and discussions unlikely to occur in the more conventional Sunday School classroom. This retreat helps kick off the fall program and begins the process of building a youth community.

In March, "Whatabunchofcharacters" is held for eighth graders. This retreat focuses on studies of Bible figures, which are used to stimulate discussions about the self-image and self-esteem of the young participants.

In April, ninth grade students participate in a retreat on human sexuality, "Corn Flakes & Pickles." Throughout the weekend, they examine the process and experience of maturing into young men and women. Small group activities focus on the teenagers' body image, how they think friends see them, and what they think is attractive about others. Although the physical changes that occur during adolescence are not discussed extensively, because most of these teenagers feel they get a lot of the "facts" in school, the participants do have opportunities for asking questions, participating in role play, discussing values, getting insights from college students and older adults, and examining how their thinking about love and sex is influenced by the media. The weekend program is flexible enough to hear and address concerns in a way that is meaningful for each individual.

The human sexuality retreat builds self-esteem and self-awareness by placing sexuality in a broad context of values. The program also promotes understanding of parents' perspectives and feelings. In a concluding retreat activity, the participants are asked to write down what they think their parents would tell them about a mature, loving relationship. They are not aware that their parents have been asked, prior to the retreat, to write them letters on the same subject. Those letters, collected in advance by Pastor David, are given to the retreat participants to read in privacy after their own writing exercise. The letters give sons and daughters something tangible and valuable from their parents, who may find it difficult to talk face-to-face with them about love and sexuality. The letters also give the young people a chance to consider misconceptions they may have had about their parents' attitudes. Further, the parents' letters, given as they are at the conclusion of the retreat, offer an opening to families to continue the discussion at home.

In the three-year catechetical program (the basic instruction necessary for Confirmation) seventh, eighth, and ninth

graders explore the bases of religious faith, examine the hymnal and liturgy, and learn the historic foundation for worship. "Supertuesday," an after-school program, combines formal catechetical instruction, relaxation, dinner, and worship. Attendance is mandatory for young people who wish to be confirmed. Supertuesday has been an important feature of St. Luke Youth Ministry for more than 20 years. Approximately 125 junior high school students from 56 schools attend every Tuesday afternoon. The schedule is as follows:

3:30–4:20	Snacks and recreation
4:20–5:00	Confirmation choir rehearsal (includes seventh, eighth, and ninth graders)
	or
	Large group instruction period for eighth and ninth graders not attending choir rehearsal
5:00–6:00	Small group classes (seventh, eighth, and ninth graders separately)
6:00–7:00	Supper
7:00–7:15	Worship

The "snack session" has as its focus a table brimming with sandwiches, fruit, and milk. Young people can play ping-pong or board games, listen to records, sit together just to talk, and do homework alone or together. The youth ministry staff and volunteers visit and relax with the junior high students. Staff members are sought out by the students for serious discussion as well as casual joking and easy conversation. The large group instruction, which follows the snack and unwinding, is led by Pastor David. He distributes a sheet of questions to guide the session but leaves the group members free to choose what questions they want to discuss.

For fun and exercise, and to continue to establish ties with other young people, St. Luke Youth Ministry also belongs to an interchurch basketball league that plays from November through February. There is a junior high boys' team and a junior high girls' team. A group of cheerleaders practices weekly and helps spark spectator enthusiasm at games. In addition, children aged 9 to 15 may participate in a bowling league where bowlers are assigned to teams that include all ages; the bowling season runs from September through May.

In addition to retreats, Supertuesday, and sports, there is a monthly social event for seventh, eighth, and ninth graders, called "Tempo." Occasionally, Tempo is held overnight from Friday night to Saturday to give the young people a longer chance to be together and to continue to develop friendships. Other Tempo activities include swimming, a ski trip, visits to an amusement park and a county fair, and "Spook Night" (Halloween) at Hallowood, the church's mountain retreat property.

The church acquired Hallowood, a 55-acre retreat 33 miles from Silver Spring, in 1979. It has a two-acre lake for boating, fishing, and swimming, a caretaker's residence, a lodge, an open-air pavilion, a wooded picnic grove, a developed recreation area, a log-cabin nature center, a half-mile circular nature trail, a five-bedroom retreat house, maintenance buildings, a stable, and a recently constructed outdoor worship center that overlooks the lake. Hallowood is used extensively for many St. Luke programs. Expanded overnight facilities are being planned.

St. Luke's youth ministry offers many summer activities for junior high students. "Trek," a program for seventh, eighth, and ninth graders, runs for five consecutive all-day sessions, one week at a time. Each week is a self-contained unit; young people can choose to attend any number of sessions, although enrollment is limited to a maximum of 24 students. Four college students are paid to direct the programs. A week at Trek is active and varied. *Monday* starts at the church, with singing and mixers. Additional activities may be held at a nearby park or recreation center, or may include a side trip to tour Washington, DC, the weather station at the airport, or Walter Reed Hospital. *Tuesday* is often scheduled for a trip to the beach or to an amusement park. *Wednesday* usually includes a trip to the National Lutheran Home to carry out a service project (singing, visiting) and then to Hallowood, where for two nights the participants sleep in tents, eat out of doors, and have small group study, worship, and crafts.

Junior High Camp, a one-week overnight camping experience, is offered once during the summer at a camp in Pennsylvania rented by the church. The camp staff consists of adult members of St. Luke, many of whom are college students. In preparation for the program, there are three camp staff training sessions that focus on ways to build small-group spirit.

Because the program is designed to create small-group cohesion, the campers sleep in cabins of five with one adult counselor. These counselors play a unique role at Junior High Camp. They are the primary adult leaders and advisers for the five young people in their cabins. They serve as motivators, enablers, and listeners. Camp orientation is held in the small cabin groups, rather than with the camp as a whole, to help the young people get to know each other and their counselors. Although the campers are not with their cabinmates exclusively, several daily activities occur in these small groups. Pastor David emphasizes that the counselors always stay in the cabins at night after lights are turned off, because this is often a time when important discussions are held between the adult cabin counselor and the five young members of the cabin. The role of the cabin counselors is so important that they do not assume any other staff role at camp. Additional staff members guide the campers' recreation, singing, community meals, worship, study sessions, and creative expression through arts and crafts or writing.

Parents are kept informed about the St. Luke youth program in a number of ways. They participate in a meeting held in the fall where they learn about the activities being planned for the year and the ways in which they can help. In addition to a handbook describing most of these events, parents receive an additional monthly mailing entitled *Bridge*, which provides current information about the activities be-

ing planned. Other general information that parents might find interesting is conveyed through *Update*, a newsletter that often includes excerpts from journals or bulletins about adolescence or youth ministry.

"Adolescence for Adults" is an annual day-long seminar for parents. At past seminars, parents have had the opportunity to hear lectures such as "Signs of the Times—Issues for Adolescents in the 1980s" and "Probing the Adolescent Mind—Socially, Intellectually, Spiritually." The program includes time for asking questions, participating in group discussion, and sharing a meal at the church.

Pastor David is planning to lead a new four-evening series for parents, entitled "To Affirm Parenthood." The topics discussed will be appropriate for one- as well as two-parent families, and there will be opportunities for questions and group discussion. Pastor David has also planned a joint activity for young people and their parents, called "What's Going on Inside My Parent's Head?" Teenagers brainstorm all the questions they would like to ask parents, such as Why are my parents awake when I come home at midnight on a Saturday? or Why do my parents insist that an adult be present when I spend time at a friend's home? Several parents are invited to a follow-up session where they receive a previously prepared list of approximately 50 of the young people's questions. The students call out the number of the question they would like to discuss and the parents respond. The result is a focused and responsive dialogue between teenagers and parents.

Many of the youth ministry activities at St. Luke span the generations and give young people an opportunity to assist others. Junior high school students volunteer to help with the summer Vacation Bible School program for elementary-school-age children. They help with the recreation, supervise snacks, and serve as teachers' aides. They also help with the Sunday School program for younger grades. Some play the piano, take attendance, supervise the offering, and serve as teachers' aides. Others help out in the nursery on Sunday mornings, providing child care for families who are at the worship service.

The National Lutheran Nursing Home is 12 miles from St. Luke. Every Sunday, the St. Luke Youth Ministry van leaves the church en route to the Home with 20 junior high school students aboard. Participating in a program called "Adopt a Grandparent," each young person establishes and develops a personal relationship with one Home resident and spends approximately one and a half hours a week at the nursing home.

In addition to their work with the elderly, junior high students participate in the Advent and Lenten offerings that support special ministries for people who are handicapped or disadvantaged. They also work for the St. Luke Job Corps. The Job Corps helps to meet the needs of many community members who live alone, who are not able to help themselves, or who simply need an extra hand. Potential employers contact the St. Luke Job Corps with a job request. The director of the Job Corps, currently a part-time college student, links young people with potential employers from the community, accompanies them on their first visits to worksites, and works with them until their first jobs are completed and evaluated by the employers. The teenagers do yardwork such as gardening, pruning trees, raking leaves, and shoveling snow; babysitting; and household chores such as washing windows, cleaning gutters, and painting. Young people with special skills have also been asked to do carpentry, cement, or electrical work. Many of these adolescents have developed continuing relationships with their employers. While the Job Corps is considered a special way of serving others, it is also an opportunity for young people to develop and test their skills and earn some extra money.

Limited rules govern the youth activities. Most of them pertain to safety, common courtesy, and the prohibition of drugs and alcohol. A specially printed list sets forth rules for the use of the church bus and the conduct of the riders.

The energy, camaraderie, and good humor of the youth ministry staff are immediately apparent. Kim Bond, Associate Director of Youth Ministry, holds a new position that was created two years ago. Her job reflects St. Luke's growing youth ministry program and the need for additional professional leadership. A full-time administrative assistant also serves as a receptionist. Two college students are hired for part-time work; six college students are hired full-time for the summer. Two high school students help part-time with office work, such as painting signs, collating materials, and answering the phones. Other St. Luke personnel who work closely with the youth ministry office include a social worker who is Director of Ministry to Persons with Special Needs, and the directors of drama ministry and music.

One of the strongest testaments to the success of St. Luke's Youth Ministry program is its continued importance to young people even after they have graduated from high school. Approximately 20 college students volunteer regularly to help with youth ministry activities. The volunteers teach, drive the St. Luke bus, chaperone, and participate in special activities and weekend retreats. On Supertuesday, for example, these young adult volunteers mingle with the junior high students, direct religious instruction, and serve as table hosts at dinner. Their enthusiasm about their experiences and their desire to repay in kind what they received in earlier years attests to the continuity of what they have learned about religion and its integration into their lives. The youth ministry program's ability to use these young adults in leadership roles reflects an awareness of their value as role models and a vision of the youth program as a dynamic community.

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DIOCESE OF RALEIGH
Eastern North Carolina

Although North Carolina has the smallest Catholic community in the United States (1.7 percent of the state's population), the Church's youth program is one of the most active in the country. The Catholic Diocese of Raleigh spans the eastern half of North Carolina. It encompasses 54 counties and includes 58 parishes and 21 smaller churches known as "missions." Administered by the diocese, the Office of Youth Ministry is based at the Christian Community Center in Kinston, North Carolina. Staff members travel from Kinston throughout the diocese, serving 31,875 square miles.

Working alone and part-time, Father John Wall began directing the Office of Youth Ministry in 1970. In 1980, he was released from other responsibilities so that he could devote his full attention to the program. In the early years of the youth ministry, Father Wall was assisted by volunteers; now he has three paid staff.

The Catholic Church in the United States has traditionally concentrated its youth programming efforts on high-school-aged young people (grades nine through twelve); thus the diocesan youth ministry serves a slightly older population in comparison with the other programs described in this chapter. However, the youth ministry staff members provide guidance and support for those in local parishes who plan activities for younger adolescents. Most importantly, the diocesan programs for high school youth are well publicized among younger teenagers, with the result that the chance to participate has become an eagerly awaited privilege.

The diocese's three annual youth conventions may be the activities most happily anticipated by the younger adolescent group. Father Wall initiated the first annual diocesan youth convention during his first year as youth ministry director. The event, held in June, marked the first opportunity that all Catholic youth in the diocese had ever had to meet in a large group that could socialize, celebrate, and worship together. The first convention's success was so great that the popularity of all future spring conventions was assured. Each year, on the first weekend in June, the youth conference meets in a motel large enough to accommodate what has become an impressively large gathering of an unusually small religious minority.

In 1980, its tenth year, 625 young people from every corner of the diocese attended the June convention. They participated in workshops and group discussions, and they celebrated a special youth mass with the bishop. They also enjoyed a dance, a talent show, movies, and sports. Awards were given for the best banner, outstanding youth of the year, best service project, and outstanding moderator (adult director of a parish youth group).

June convention participants also elect a new Youth Board each year. The board is composed of one representative from each of the seven geographically designated areas, or deaneries, in the diocese. Board members convey ideas and program suggestions from young people in the local parishes to the youth ministry staff.

The extraordinary popularity of the June convention led to two other annual meetings, "Back to Earth" and "Winter Celebration." Back to Earth takes place every fall in a rural setting that is appropriate for outdoor activities. The event, which attracts nearly 500 young people every year, includes a square dance, a country supper, and a closing mass. The Winter Celebration also combines worship with fun. Participants attend a formal dance and banquet, hear a guest speaker, and join together in a worship service. The youth ministry staff and 50 moderators chaperone and supervise the event.

The three yearly conventions have become an important tradition for the Catholic teenagers who live in the eastern part of the state. These annual meetings link religious activities with fun, education, recognition for accomplishments, and leadership training. They also encourage friendships and social attachments among Catholic youngsters, who may have few opportunities, in their small parishes and missions, to socialize with peers who share their religious backgrounds. Parents too appreciate the value of the carefully supervised weekends for their youngsters. Many of the parishes represented at conventions have only a few teenagers in their local congregations. The pastoral responsibilities of the small-parish clergy limit the amount of time they can spend with their young parishioners. At the conventions, young people from small congregations find other teenagers, clergy, and lay adults with whom to identify and share interests.

In addition to conventions, the Youth Ministry Office sponsors an activity almost every weekend. Some of the ac-

tivities are intended for all the high school students in the diocese; others are designed for specific grade levels or for groups with special interests. Because of the distances teenagers (and adult leaders) must travel for diocesan events, most of the programs are weekend retreats.

"Challenge" is a weekend retreat for ninth and tenth graders. Four Challenge weekends each year accommodate 40 young people at a time. The theme for the retreat reflects the goal of challenging youth in various areas of personal development, intellectual development, and church involvement. At Challenge retreats, young people learn to deal more effectively with their parents, peer groups and peer pressure, and often, their parents' marital situations. They are challenged to think about school and the importance of what they are learning. They are also challenged to think about the church and some of the ways in which Catholicism is expressed in their daily lives. Activities, games, group discussions, and a youth mass are designed to promote the involvement of those attending.

"Awakening" is a new weekend retreat program that brings together ninth through twelfth graders from specific geographical locations (the deaneries). The activities—games, study, discussion, and skits—are designed to build friendships among the young people attending. The program is supervised by the youth ministry staff, the Deanery Youth Board representatives, and young adult volunteers who were once participants in diocesan youth activities.

A retreat for black high school students is one special-interest event planned by the Youth Ministry Office. This retreat grew out of a special meeting for black youth at the June 1981 annual convention. Although the Youth Ministry Office tries to reach all young people in the diocese, black Catholic teenagers—a minority within a minority in North Carolina—had not participated actively in diocesan events. Diocesan youth leaders brought black youth together in order to identify their needs and concerns, to support their involvement, and to help the diocese become better informed about how to serve them. A black priest particularly interested in black teenagers, Father Ronald Rhodes, led this effort. Father Rhodes and the youth ministry staff have also worked with black teenagers to plan a weekend program focusing on black history, music, and art that will be offered to all young people in the diocese.

The Human Sexuality Weekend for Teens is another venture of the youth ministry staff. The weekend helps young people understand their sexual development and deal positively with their emerging sexuality. Conducted by a priest who has had extensive experience in sexual counseling, the conference was first offered in 1981. The young participants had an opportunity to learn about and discuss the physical changes of puberty, Catholic views of sexuality, and relationships with the opposite sex. The retreat emphasized self-awareness and self-acceptance.

Teaching leadership skills to high school students is an essential part of the diocesan youth program. Youth Leadership Training is a weekend program held in Kinston for

young people who form the core of the parish youth programs. The young leaders learn how to run a meeting, how to design successful programs, and how to keep track of members and their special needs and interests. The Youth Board helps with this weekend workshop.

The Youth Ministry Office also encourages the professional development of adult youth workers through its Adult Youth Leaders Conference and Deanery Leaders' Workshops. The Adult Youth Leaders Conference is designed to bring together adult youth workers so that they can learn more about the skills needed at the local church or parish level. This conference is a day-long meeting for the adults who volunteer to work with the local Catholic Youth Organization groups. The seminar, which features a guest speaker and workshops, not only provides an opportunity for the adult advisers to get to know each other and to share their concerns and goals, but also features in-service training.

Deanery Leaders' Workshops introduce adult youth leaders from various parishes in a deanery to one another. These workshops focus on helping youth leaders to form a local network and devise programs that will bring youth together. The "Awakening" retreat (see above) is usually planned subsequent to this meeting.

The diocese also has a committee on Catholic Boy Scouts, which is currently exploring local interest in the scouting program for younger adolescents. Father Wall consults with this group and publicizes the activities of the committee through youth ministry mailings.

The Youth Commission meets twice a year to review the Youth Ministry Office's activities and goals. The commission consists of the president of the Youth Board, adult representatives from the Catholic Boy Scouts and the diocese's Office of Religious Education, a priest, and two parents with teenaged children.

The Office of Youth Ministry relates to the local parishes and regional deaneries in several ways. In addition to directing the diocesan youth activities, members of the staff are available to help develop parish youth groups, deanery programs, and special youth and adult leadership programs. Office staff use as resources several publications of the United States Catholic Conference, including *Starting a Youth Group, Building a Rainbow, Hope for the Decade, Sharing the Light of Faith,* and *A Vision of Youth Ministry.*

The office sends a monthly newsletter to each of the nearly 3,000 ninth through twelfth graders in the diocese. There are additional mailings to announce the three annual conventions and other specific occasions. The financial support for the program comes primarily from activity fees, and the Diocese of Raleigh provides funding for the youth ministry staff, which includes a full-time secretary.

The Christian Community Center at Kinston, formerly a convent, includes a printing room, small chapel, kitchen, large meeting room, an upstairs dormitory that sleeps approximately 40, and a large playing field. Father Wall lives in a house on the grounds. The Center is often used for large weekend retreats; boys are quartered in an adjoining child-care center, and girls are housed in the main building.

The youth ministry staff and local parish programs are mutually supportive. Conventions and retreats organized by the Office of Youth Ministries strengthen the involvement of Catholic youth in local activities; in turn, many parishes generate ideas that enhance the work of the diocese. For instance, when the youth ministry staff wanted to improve service to black Catholic teenagers, they turned for leadership to a predominantly black parish in Durham, North Carolina: Holy Cross.

Holy Cross Parish
Durham, North Carolina

Holy Cross Parish's youth group, known as the High School of Religion, includes 27 young people from the seventh through twelfth grades. Although Catholic youth programs traditionally include ninth through twelfth grades, the members of this small parish felt that forming a separate group for junior high school students was neither necessary nor desirable. The adult moderators prefer having one group in which older teenagers can serve as role models for younger members. The moderators also enjoy staying with one group of teenagers over a period of six years.

Holy Cross was founded as a Jesuit mission to serve black Catholics in the Durham area. It became a church in the late 1960s. The parish at present has a membership of approximately 100 families. The only salaried member of the church is the pastor, Father Frank O'Connor. Four volunteer adult moderators supervise youth activities.

One important feature of the Holy Cross youth program is the Covenant Year, a year of service pledged by newly confirmed ninth graders. The young people in this parish plan and carry out their covenant through projects that directly serve the community. They have chosen projects such as working at the Ronald McDonald House, where families of seriously ill children hospitalized at Duke Medical Center can find temporary housing; coaching boys' softball teams; assisting the elderly by cleaning, raking leaves, shopping, and entertaining; and working in a day care center. One of the moderators always accompanies the young people to their various projects. These teenagers not only provide important services for their community but also have a chance to test their skills, develop new interests, and gain a sense of competence. The Covenant Year also reflects a commitment on the part of adults to working with youth in the after-school hours and a recognition of the diverse interests of the age group. One of the moderators emphasizes, "We want these young people to be interested in other people, to be aware of other people's needs, and to get involved with them."

All the young people in the High School of Religion help their church. Although the High School of Religion is considered a special group of parishioners, its young people are an integral part of the church community. Each Sunday, they help lead the mass. They also teach and entertain younger children, assist in maintaining the church grounds, and cook meals for special church functions. Several young

people help care for elderly parishioners by providing entertainment, cooking meals, and visiting them in their homes.

The Holy Cross High School of Religion meets regularly on the first and fourth Sundays of the month. The meetings combine business with study and discussion. The group elects its own officers. In response to recent questions from young members about why the president is always a twelfth-grade boy and why secretaries are always girls, members have begun electing girls to the presidency. The young people pay fifty cents per week for dues. Although the parish covers some of the expenses for trips and retreats, the teenagers also earn money for some of their activities through group projects such as washing cars. Special weekend activities, like dances and potluck suppers, are interspersed throughout the year. Father O'Connor joins the group for two retreats each year. The moderators make a point of staying up all night with the young people on retreats, because "around 3 A.M., they start the *really* meaningful discussions and ask the most important questions."

Because the Holy Cross parishioners are such a tightly knit group, they give each other a lot of support and advice about raising their adolescent children. The teenagers also help one another, devoting several meetings to discussing how they can improve their understanding of their parents and strengthen their relationship with them.

The young people in this parish have recently begun to participate in diocesan youth activities, particularly the June youth convention. Holy Cross was asked to present a workshop for black youth at the 1981 session. The purpose of the workshop, which was called "Black Caucus 1," was to identify the special concerns of black Catholic youth. It was also an opportunity for black teenagers from the diocese to learn more about one another. Before this, black teenagers in any one parish had little contact with other black youth in the diocese. Following their success in the workshop, Holy Cross helped organize a summer retreat for all black youth in the diocese.

Special retreats for black teenagers provide a more diverse peer group for the members of this parish and an opportunity to discuss the special needs of a minority within a minority. Other diocesan youth activities offer a broader arena for these young people to explore what it means to be a Catholic teenager regardless of race. In turn, their new voice is an important contribution to the entire diocese.

The Office of Youth Ministry's work with Holy Cross Parish demonstrates how parishes and the diocese can enhance each other's work. The success the diocese has had in reaching young people over such a broad and diverse geographical area is dependent upon the support of local youth leaders and their commitment to young people. The diocesan staff disseminates information about such responsive local programs as Holy Cross so that successful methods in one locale can be widely applied. In this way, the youth ministry office uses special strengths to create a broader and therefore more responsive program.

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CONGREGATION ADATH JESHURUN
Philadelphia, Pennsylvania

Metropolitan Philadelphia, an important center of Conservative Judaism, has one of the largest Jewish populations in the United States. Adath Jeshurun (the name means Congregation of Israel) is located in Elkins Park, a relatively affluent Philadelphia suburb. Elkins Park's Jewish population supports five congregations, including another large Conservative synagogue just one block from Adath Jeshurun.

In existence for almost 140 years, Adath Jeshurun now has more than a thousand members and occupies a building that was erected in 1964. About one quarter of the congregation's annual budget is spent on its youth activities and educational program for its young people.

The extracurricular, informal educational program for youth is an integral part of the synagogue's religious school program for children. Children attend religious school, also known as Hebrew School, from the first through tenth grades. They can participate in the youth group program from the fifth through the twelfth grades. A handbook for parents and students, prepared by Rabbi Seymour Rosenbloom, who leads the congregation, describes the entire program as "an educational institution which seeks to transmit as well as realize a total way of life."

> A Jewish way of life involves study, Jewish experiences, fellowship and socializing with other Jews, as well as opportunities for the active expression of Jewish values and creativity. In Jewish religious education a division between formal and informal education experiences should not exist. . . . We view our Youth Program and formal school activities as partners in a common enterprise. Accordingly, we are attempting to involve our Youth Staff in the formal classroom setting, as well as broaden the programs of the classroom itself. We hope to increasingly involve our youth groups in leadership roles in our formal school program and thereby excite the interest of a wider range of children in a broader spectrum of activities.

The youth program at Adath Jeshurun (AJ as it is known) is designed to include a variety of service, social, religious, cultural, and recreational activities appropriate for different

age groups. The youth groups meet several times a month throughout the school year. Meeting times are determined by the nature of the activity.

AJ's integration of its extracurricular, enriching youth program (informal education) with its religious school or Hebrew school (formal education) is a striking example of comprehensive programming for youth. The diverse ways in which the theoretical, or more abstract, learning becomes the foundation for projects, recreation, weekend retreats, friendship, and daily living illustrate program planning that is responsive to the varied interests of young people and to the different ways that young people learn. The religious school, directed for the past three years by Rabbi Arthur Ruberg, has a staff of 20, including Hebrew school teachers, youth advisers, two part-time secretaries, and an assistant principal, who directs the youth groups—the informal educational program.

Assistant Principal Robbie Russock's position was created by combining two former part-time jobs, those of administrative assistant and youth director. The full-time position attests to the congregation's commitment to building the school's professional staff and integrating youth groups into the school program. Similarly, wherever possible, the Hebrew school teachers are also the youth advisers. This arrangement further reinforces the school's goal of merging formal and informal religious instruction and integrates the youth advisers into the religious school. Robbie Russock is clear about what he wants in youth advisers: "(1) Immersion, and (2) idealism. They must be people who enjoy religion and kids. They must have a commitment to the age group."

All the religious school staff—advisers as well as teachers—attend regular staff meetings and in-service training sessions throughout the year. Some of the staff development sessions are just for this faculty; others are for Jewish youth leaders in the city or geographical region. The conferences have focused upon using new educational materials and involving parents in youth groups and in the classroom.

Many of the activities at AJ provide opportunities for young people to develop feelings of competence, serve others, and express their commitment to Judaism. The Torah Readers' Institute, begun 12 years ago, illustrates impressively how a religious institution can encourage positive development. Learning to read directly from the Torah, the Hebrew scroll containing the Five Books of Moses, is a difficult task. The scroll contains only Hebrew consonants—no vowels—and must be chanted, using an ancient system quite different from modern musical notation. The young people who participate in the Torah Readers' Institute devote long hours to mastering this complex skill, in addition to their regular Hebrew and religious study. Once they have learned to read the Torah, they can participate in any of three weekly services or special occasions when the Torah is read, gradually working their way up from the less well-attended weekday

services to Sabbaths and holidays as they become more highly skilled.

Although AJ did not invent the Torah readers' program, it has one of the largest groups in the United States. Nearly 200 fifth through eighth graders at AJ are enrolled in Torah Readers' Clubs. Each club has about 12 members and is led by one Torah leader and an assistant. The Torah leaders are ninth through twelfth grade students. They are trained to teach the younger students from basic through more advanced reading. The Torah leaders are all AJ students who were club members themselves. They take great pride in what they have learned and in their ability to teach. Torah leaders participate in monthly training sessions where, in addition to administrative issues, they discuss how to approach members who are not participating, how to teach young people, and how to deal with parents' concerns. Thus, the Torah leaders are not just teaching, but are themselves developing skills in handling broader training issues such as motivating students. Further, the leaders have their own organization, the Torah Leader's Club, which is such a cohesive group that they have their own annual picnic. Jews bestow upon one who can read the Torah a special pride and respect. The readers clearly feel their place of honor and their importance to the congregation. And Torah readers' services are booked a year in advance—a true indication of their value.

Service to the congregation through Torah reading is one way of continuing young adolescents' interest in their religion after Bar or Bat Mitzvah, the ceremony that makes a 13-year-old an adult member of the Jewish community. Recognizing that formal classroom instruction does not necessarily deepen and strengthen a student's ties to Judaism and to continued Jewish education after Bar or Bat Mitzvah, the staff designed a Shabbaton program for its eighth graders, as a way of continuing and strengthening the spiritual excitement and intensity that surrounds the ceremony itself.

The Shabbaton, a weekend retreat that incorporates traditional Sabbath observance and fellowship, is supplementary to the formal classroom program. Shabbaton retreats are held at the synagogue, or at a camp or a recreation center. At a Shabbaton, participants can develop relationships on an informal, personal level that includes study, prayer, meals, songs, games, and sports. Thus students experience more than just worship, just study, or just recreation. Recently all eighth graders participated in a program that included a total of seven Shabbaton retreats during the school year. The first and last retreats were held outside the city; the other five were held at AJ. Shabbaton weekends have focused on such topics as: What does Bar/Bat Mitzvah mean? What should Bar/Bat Mitzvah mean? What is a Jew? What makes Shabbat special?

AJ has extended the idea of the Shabbaton to answer the different needs of different age groups. For example, the AJ seventh grade recently joined seventh graders from two other synagogues for a Shabbaton that gave them a chance to make new friendships, playing, praying, and studying together. Over a 24-hour period, the young people rotated among the three congregations, each congregation assuming responsibility for a special part of the weekend. Some Shabbaton programs include more than one grade level. In 1981, there was a program entitled "Youth Scholar in Residence," a special event just for ninth and tenth grade high school students, who participated in a weekend of discussion and study with a guest scholar. One of the topics addressed during the weekend was the parent-child relationship according to Jewish law and tradition. Seventh and eighth graders have also shared a Shabbaton mountain camp retreat.

Parents are an integral part of the youth program at AJ. They provide time, energy, and nonprofessional adult contact. They help with physical labor, prepare food, serve as chaperones and drivers, and supervise some activities. Each youth group has an annual Shabbaton family experience with parents. On these occasions, families attend Saturday services, have lunch, and then participate together in study groups where they discuss the parts of the service and the day's Torah reading. At the beginning of the year, all seventh through tenth grade children and their parents meet together to talk about AJ's high school program.

About 30 parents are also active in the Youth Commission, which serves in an advisory rather than policy-making capacity to the youth director. The Commission represents parents' concerns, interests, and ideas for programming. Individual adult members serve as liaison between each youth group and the Commission.

Eleventh grade students who have shown some commitment and ability to teach and to work with others are trained as assistants to the youth program. This way of involving adolescents teaches leadership skills and provides young adolescents valuable access to older teenagers. The eleventh graders help in many ways, including supervising some of the small-group activities or leading some of the special youth services for the High Holidays. They also serve as tutors or teachers' aides and are given supervision on their work in the classroom as well as the opportunity to discuss teaching skills and educational principles.

Students begin to try out leadership skills as early as the seventh and eighth grades. They elect officers for their own youth groups and frequently brainstorm about program ideas with their advisers. In fact, they are given responsibility for making decisions about the kinds of programs they would like to have and for implementing some of their ideas.

All young people at AJ also have opportunities to help others in their community. There is an annual Social Action Fair, where each youth group chooses a project for the year. These projects have included working with senior citizens or with the deaf, and helping at the Jewish Braille Institute. Other youth groups have chosen to develop projects that inform the public about the plight of Soviet Jews. They may also prepare a Passover seder for a Jewish old age home or plan a Chanukah party for the Geriatric Center.

Many from elementary through high school are involved in playing on one of the synagogue basketball teams. Ninth through twelfth grade students play on a team that competes in the regional United Synagogue Youth League. In a

recent basketball retreat, opportunities for intensive basketball practice were combined with study sessions on what Judaism teaches about the body, physical development, and competition. The retreat was open to all basketball leagues, whether or not the players were enrolled in Hebrew School at AJ.

AJ also hosts one of the few kosher Boy Scout troops in the world. Although the troop is not an official part of the youth program, many of the students enrolled at AJ are members. Again, the emphasis of this religious scouting program is on infusing daily life and recreation with Jewish values and attitudes.

Since AJ does not have a summer program, Theme Night is held in the spring for seventh, eighth, and ninth graders to share ideas about Jewish summer activities. Almost all these activities involve travel to another location and offer opportunities to be involved with Jewish youth from other congregations. One of the most attractive possibilities is attending Camp Ramah in the Poconos (for youngsters aged 10 to 18), one of the seven Ramah camps run by the Conservative Jewish Movement in the United States. This popular camp has been described as a Jewish educational institution in a camp setting. Prior to his appointment as educational director at AJ, Rabbi Ruberg directed Camp Ramah; he understands how important the summer camp experience can be. Ramah campers are immersed in an atmosphere of Jewish learning that strengthens interpersonal relationships among Jewish young people and between Jewish young people and adults. For example, the adults who teach Jewish ideas and values are also the ones who play games, participate in sports, and share meals with the campers and with each other. In fact, many of the youth activities that bring teenagers together from several congregations are a result of discussions some of the youth leaders have had at Camp Ramah. Other summer opportunities are available to AJ youth through a national organization, United Synagogue Youth, including summer trips to Israel for study and touring, a pilgrimage to Europe, and USY on Wheels, which is a seven-week cross-country bus trip. These activities provide young people with continued opportunities for self-discovery and self-definition in varied settings.

The AJ youth program is affiliated with the Delaware Valley Region of United Synagogue Youth (the national organization for Conservative Jewish youth). This affiliation gives the young members of AJ the opportunity to meet other youth from the greater Philadelphia area and to attend special social events, sports events, study sessions, and regional and national conventions. Fifth and sixth graders belong to a youth group called Kadimah (Hebrew for "onward" or "charge"); seventh and eighth graders belong to a group called Hanoar (Hebrew for "youth"); and ninth through twelfth graders belong to United Synagogue Youth. Almost three-quarters of the students who attend Hebrew school (six hours each week) participate in the youth group activities. Not all the members of the youth groups have parents who are members of the congregation.

The religious advisers at AJ cite as the strengths of their program the responsibility the young members assume for their clubs and activities, the fact that membership in the youth groups is voluntary, and the integration of formal and informal religious education. Examining ways to improve the program is an ongoing process at AJ. Youth advisers and classroom teachers work together to identify their special talents and to clarify their understanding of students' needs. The program is dynamic, constantly growing and changing, but every new idea is intended to broaden the ways young people can integrate Judaism into their daily lives.

Like all after-school religious education programs, however, AJ also has its share of children who can be difficult at times. One such young person was a 12-year-old who decided he did not want to attend Hebrew school. Nonetheless, he seemed to want to be at AJ, because he came to the synagogue and simply hung around. In fact, he would not let Rabbi Ruberg out of his sight. Rather than insisting that the boy attend class or forcing him to leave the building, the rabbi invited him to make his classroom rounds with him. With that simple gesture, the rabbi seemed to sum up what Adath Jeshurun does well—acknowledging the need of a young adolescent for some degree of autonomy within limits, and recognizing the need for religious role models and adult companionship.

High spirits and fellowship abound at Adath Jeshurun. Rabbi Ruberg's office is a pleasant, happy place where parents and children often drop in for a chat. Conversations include joking and teasing among the rabbi, students, and parents. They obviously consider AJ a nice place to be—to go to school, to watch a student-produced play, to participate in a festival or holiday.

For more information about this program contact:

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Director of Religious Education
Congregation Adath Jeshurun
York and Ashbourne Road
Elkins Park, Pennsylvania 19117
(215) 635-1337

PROVIDENCE UNITED METHODIST CHURCH
Charlotte, North Carolina

Providence United Methodist Church is located in one of Charlotte's older suburban neighborhoods, but it draws its membership from a much larger area. Now at 2,200 members, 20 percent of whom are under age 21, Providence's membership is still growing. One reason for the church's growth may be the popularity of its youth program. In 1980, the Providence Methodist Youth Fellowship was cited by the United Methodist Church's Board of Discipleship as one of 12 outstanding Methodist youth programs in the United States.

The director of the church's youth program is its Minister

of Education, the Reverend Frank L. Padgett. His Division of Youth Ministry staff includes a coordinator and eight counselors for junior and senior high school students. The coordinator and counselors are all volunteers.

At Providence, the youth program is designed to connect religious tradition with the attempts at self-discovery that are characteristic of adolescents. The Providence program incorporates the four goals of the national United Methodist Youth Fellowship: study, service, worship, and fellowship.

Study refers to increasing knowledge about Methodist religious beliefs and their application to young people's lives. Topics for Sunday evening study and discussion sessions have included such diverse topics as school concerns, dating, science and religion, youth-parent relationships, comparative religions, and perspectives on death, theology, racism, and loneliness. Some study sessions have been designed to increase the young member's awareness of basic social concerns; discussion topics have included abortion, aging, and nuclear warfare.

Service refers to expressing religious beliefs through active service to others. Members of the Providence Youth Fellowship trick-or-treat for UNICEF, participate in a Crop Walk for Hunger, and carol at Christmas. They also visit with the residents of the Methodist Nursing Home. Some of the junior high members and their families participate in a church group that serves weekend meals to the handicapped elderly in Charlotte.

Worship, strengthening personal relationships with God, is frequently a focus of youth group retreats. All retreats close with a worship service. Sometimes worship at a retreat may be in the form of a Love Feast; other times it may be a Communion service, or a period of devotion related to the retreat theme.

Fellowship is a theme that recurs throughout all the church's youth activities. Serving others in the community, serving the congregation, studying, traveling, and participating in weekend retreats all build and reinforce fellowship among youth. In addition, one Sunday evening recreational activity each month is usually intended purely for fun and fellowship. The teenagers may bowl, swim, rollerskate, or go to a movie. Sports activities are also an important part of the church youth program. There are junior high and senior high basketball teams for boys, and until recently, a junior high and a senior high girls' softball team. These teams play in a Young Men's Christian Association league from the beginning of fall to early spring.

A special event for all teenagers at Providence is the annual pumpkin sale. The young people are responsible for rolling 21 tons of pumpkins off a delivery truck and organizing sales for the two weeks prior to Halloween. Youth fellowship members make posters advertising the sale, decorate the church lot, and sell pumpkins after school. Mothers sell them during the day, and recently, fathers have been enlisted to sell them at night. This festive annual event is a long-standing youth program tradition that draws customers from all over the city. The youth fellowship members have the challenge and satisfaction of guiding a large project

from planning to execution and evaluation. They learn to work together, handle money, greet customers, and share responsibility. Youth activities receive 75 percent of the pumpkin sale profits; 25 percent goes to the youth services mission, an agency of the United Methodist Church that provides grants to pursue innovative program ideas for young people.

Every two years a course in human sexuality, "The Role of Sex in Christian Living," is offered to junior high youth and their parents. The intensive weekend seminar, starting on Friday evening and ending after dinner on Sunday, is led by a man and a woman who have been through a national training program designed specifically for leading this course. The seminar was designed by the United Methodist Church and can be taught only by those who have received training and certification. The course is based on the assumption that there is a greater chance for effective dialogue in the home when young people and parents share the same basic background. The course has three central objectives:

(1) To help young people understand their sexuality.

(2) To equip young people with the terminology and language of sexuality so they may be able to communicate their need for information in the home.

(3) To help young people become acquainted with the Christian values that are related to sexuality.

The sessions for parents are separate from the sessions for teenagers; however, both groups join for dinner and a discussion session for all participants on Sunday.

Junior high students who have participated in the human sexuality seminar report that learning that others share their concerns is very reassuring. Having learned more about sex, they feel they can talk more openly with their parents. In addition they report having gained insight into their parents' feelings and concerns, as well as respect for their point of view. Parents who attend the seminar say that they feel able

to communicate more effectively with their teenaged children. One couple said their attitude toward their youngsters' friends improved when they understood the importance of peer groups to adolescents.

Children at Providence are confirmed in the sixth or seventh grade, depending on their readiness and interest. Confirmation preparation entails an intensive 13-week course, a retreat, and a parent-confirmand banquet.

After confirmation, teenagers continue to attend an hour of Sunday School each week through high school graduation. Recently, junior and senior high Sunday School classes have had the opportunity to choose their courses from several different selections recommended by a junior and senior high youth council. Electives have included courses in contemporary topics, such as "Communications and the Arts in the Christian Faith," and a film festival.

The junior high council represents seventh through ninth graders; the senior high council, tenth through twelfth graders. Two representatives from each grade are elected by their classmates to serve on one of the two councils. Youth council members serve on church commissions and committees in addition to recommending Sunday School course electives. Members of both councils spend a weekend with their adult advisers each fall to generate program ideas for the year ahead, to learn to work together, and to build leadership skills.

The council's Fall Planning Weekend is the first of three annual Youth Fellowship weekend retreats that build community spirit through study and recreation. The other two retreats are for all fellowship members. One, the Fall Study Retreat, focuses on a topic selected by the youth members before the trip. The weekend includes study sessions, worship, outdoor activities, and entertainment. A recent Fall Study weekend was designed to help teenagers improve communication with their parents. The other retreat for all Youth Fellowship members is a beach weekend. Arranged purely for fun and recreation, this retreat continues to reinforce the bonds among youth fellowship members.

Although the evening activities, the Sunday School program, and retreats have been a part of the church's program for adolescents for several years, a summer program for seventh through twelfth grades was initiated only four years ago. The summer program strengthens the relationships that have developed among the group during the school year. As the first event in the summer program, the Junior High Youth Fellowship plans a "field day" each June to welcome rising seventh graders. A picnic, games, and other group activities integrate seventh graders into the program.

One of the main summer events for junior high school students is the week-long trip known as Wanderjahr. Providence uses this German term to refer to a week of travel, camping, cooking, sightseeing, living, and learning together as a Christian community. The purpose of the Wanderjahr is to develop a sense of community among the participants, to explore a larger world, and to learn about other religious communities. On the first Wanderjahr, junior high students traveled throughout Virginia and North Carolina, exploring many historic sites. Another Wanderjahr for junior high youth was held in the Amish area of Pennsylvania. The adults who accompany the young people on the Wanderjahr play a unique role. Their ability to act as role models and to enjoy the spirit of the group is essential for the success of the trips.

Throughout the week, the adults and young people live in tents, cook their own meals out of doors, and plan a worship service each evening. Each member (including adults) is required to keep a journal—not just a log—about the trip. The journal is a means by which the participants can consciously examine some of their experiences: the people they have talked to, the things they have seen, and their feelings about these experiences. The journals are used as a basis for reflection and discussion at a Wanderjahr reunion held in the winter. All group members consider these trips a highlight of the summer.

The Youth Fellowship program also makes a significant contribution to the church. Young people are represented in all work areas—education, music and worship, membership cultivation, mission—and on all standing commissions and committees of the church. They participate in local community mission projects, serve as teachers and help in the nursery on Sunday mornings, and work as teachers' aides in the Vacation Bible School. Young people also help the counselors in the week-long summer church camp for elementary school children. They serve as acolytes and ushers, participate in the youth choir, and assist with maintaining the church grounds and building. Through participation in district (Charlotte) and conference (Western North Carolina) activities, youth members have opportunities to learn about the relationships between their church and the larger church organization. This experience also supports the development of friendships with young people from other churches.

The youth ministry staff keep young people and their families informed about youth activities. At the beginning of each year, every teenager receives a manual that includes the names and addresses of the members of the Youth Fellowship, the elected youth council, the rules governing the youth activities, and a calendar of events. At a youth-parent banquet held every September, parents' help is enlisted and information is shared about the Youth Fellowship program. At least two mailings a month go out to Youth Fellowship members. In addition, the weekly church newsletter has a youth column.

Maintaining the professional skills of the staff is also considered a significant part of the youth ministry program. Although all members of the youth ministry staff with the exception of Frank Padgett are unpaid, the church supports the staff's participation in continuing education programs that will enhance their ability to serve young people. Thus the counselors and coordinator are considered professionals by the church despite the voluntary nature of their positions. They are also encouraged to attend an annual Methodist district (Charlotte) leadership training session that offers two courses for youth workers.

Another major strength of Providence's program is that its concern with parent involvement goes beyond asking par-

ents to serve as chaperones or to work on the pumpkin sale. The church actively plans supportive activities for parents, such as the human sexuality weekend and POTTER—Parents of Teenagers Together, Encouraging, Resourcing.

POTTER is the realization of one of Frank Padgett's dreams, a fellowship group that gives parents a social support network. Two families began the group in 1979, at his suggestion. Since that time several families have met biweekly in each other's homes. The first hour of the POTTER meeting is structured around a specific topic, such as a tape series on teenagers and religious cults. In the second hour, participants share their concerns about being the parents of teenagers. Discussion topics include discipline, how to convey values, dealing with peer pressure, and how to respond to the loosening of adolescents' ties to parents. Last year, a second group, POTTER II, was formed to accommodate the increasing numbers of parents who were interested in participating.

Not surprisingly, POTTER has also become a support group for the Youth Fellowship. POTTER parents help prepare meals, serve as trip chaperones, and take care of counselors' children while the counselors attend fellowship meetings.

Parents who join the POTTER groups find the supportive, accepting atmosphere conducive to sharing their concerns and raising questions. As one group member reported, "We feel that in general our kids have benefited from our being in POTTER and occasionally venting our crazies on the group rather than at home. But in one area, POTTER has been a clear success. We all know that we ourselves are better for our POTTER experience. The privilege of facing difficulties together, not alone, of having a real hand to hold, of being invited to work with caring friends in the real world—this has been a quiet and sustaining miracle in our lives. We are all quite lucky."

For more information about the Providence programs, contact:

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Providence United Methodist Church
2810 Providence Road
Charlotte, North Carolina 28211
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The religious youth programs reported here all share a commitment to involving young people actively and deeply in religious life, but each has developed a character of its own, tailored to the needs of its youth, its facilities, and regional or denominational support services. Most importantly, these programs, both singly and as a group, convey a sense of enthusiasm, inventiveness, and flexibility: one feels that there are endless possibilities for successful programs of every size and kind. Excellent programs deserve more publicity. With that aim in mind, representatives of the Center for Early Adolescence plan to continue to visit church- and synagogue-related programs for young adolescents throughout the United States and publish more program descriptions, in the hope that religious communities interested in improving services to young adolescents will find them a valuable aid.

Resource List

Adolescent Development: General References

Adelson, Joseph, ed.
Handbook of Adolescent Psychology
New York: John Wiley & Sons, 1980

This recently published comprehensive volume of essays presents new ideas and findings from the research literature about adolescents. Adelson and others present important current perspectives, discuss central processes con[illegible]n to adolescence in general, and examine significant variations in adolescence. The chapters include new information about values, moral development, current biological research, and gifted adolescents.

Coles, Robert, and Jerome Kagan, eds.
Twelve to Sixteen: Early Adolescence
New York: W.W. Norton, 1972

Thirteen social scientists and an adolescent contributed to this volume of essays. The many perspectives presented, including the psychoanalytic, socio-psychological, and physiological, provide an insightful overview of the world of the young adolescent.

Elkind, David
A Sympathetic Understanding of the Child
Boston: Allyn & Bacon, 1974

For those without formal training in child psychology, this book offers a brief nontechnical survey course about the emotional, intellectual, and social development of 6- to 16-year-old children. These years were chosen because they are the crucial school years, and the period of developing relationships with the peer culture and with other social institutions, such as the church. Elkind devotes the third part of this book to the personal, social, and mental development of the adolescent. He also describes the characteristics of young people 12 to 16 years of age in separate, detailed chapters.

Farel, Anita M.
Early Adolescence: What Parents Need to Know
Chapel Hill: Center for Early Adolescence,
University of North Carolina, 1982

This booklet discusses some of the special challenges facing young people between the ages of 10 and 15 and identifies information parents need and want to know as their children approach adolescence. An annotated bibliography is also included.

Hill, John P.
Understanding Early Adolescence: A Framework
Chapel Hill: Center for Early Adolescence,
University of North Carolina, 1980

This book helps the reader see young adolescents in the environments that are part of their daily lives—schools, families, peer groups, and communities. In each of these settings, the young person undertakes vital developmental tasks that will lead to adulthood. Hill tells the concerned professional, parent, or policymaker what is known about the primary and secondary changes of early adolescence that lead to healthy growth and maturation. The book also features an annotated bibliography.

Hooper, Judith O.
Living with Your Teenager (series)
University of Wisconsin-Extension
Agricultural Bulletin Building
1535 Observatory Drive
Madison, WI 53706

The *Living with Your Teenager* series presents useful, easy-to-read information. It includes titles such as "The Changing Parent-Child Relationship," "Understanding Physical Changes," and "Understanding Emotional Change."

Johnson, Eric W.
Love and Sex in Plain Language, 3rd rev. ed.
New York: Bantam Books, 1977

This short, well-written book discusses human sexuality in a sensitive, factual manner. Written for adolescents, the information is straightforward, using both the anatomical and slang terms for parts of the body. The drawings offer useful illustrations of the content. By including a chapter on values, Johnson offers the adolescent a view of some of the personal decisions involved in sexual relationships. Parents and youth workers will find this work informative and helpful in guiding discussions about human sexuality with adolescents.

Konopka, Gisela
"Requirements for Healthy Development of Adolescent Youth"
Adolescence 8, no. 31 (1973), 291-316
(Available from the Center for Early Adolescence)

Written originally for the Office of Child Development (HEW) in 1973 as a statement about normal adolescence and impediments to healthy development, this position paper was written to guide national or institutional policies toward young adolescents. Konopka identifies eight conditions essential to the healthy development of youth. Konopka views adolescence as the age of commitment—the move into true interdependence with other human beings. Commitment involves not only learning to understand oneself, but also reaching out to other people, ideas, causes, and work choices. This article is highly recommended for adults who teach, counsel, or plan programs for young adolescents.

Lipsitz, Joan
"Adolescent Development: Myths and Realities"
Children Today 8, no. 5 (1979), 2-7
(Available from the Center for Early Adolescence)

Lipsitz discusses some of the myths about adolescence that are generally accepted by society as fact. She dismisses the idea that adolescence is a particularly pathological period in life and refutes many of the stereotypes that interfere with an understanding of the age group. As an example, she cites statistics regarding teenage pregnancy: "Over one million teenagers become pregnant in the U.S. each year and about 30,000 of these pregnancies are to girls under 15." Lipsitz observes that when one looks at the statistic from another point of view, "one-tenth of one percent of girls age 10 to 14 are having babies—and 98 percent of unmarried girls aged 15 to 17 are *not* becoming pregnant."

Offer, Daniel, Eric Ostrov, and Kenneth I. Howard
The Adolescent, A Psychological Self-Portrait
New York: Basic Books, 1981

This book refutes the impression of widespread teenage sadness and turmoil. A research team sent questionnaires to 20,000 teenagers and selected a representative sample of 1,300 normal high school students for the current analysis. Other analyses by the team looked at delinquent teenagers and at the psychiatrically and physically ill. The authors claim that 85 percent of the adolescents they interviewed in their research reported being happy most of the time.

Schowalter, John E., and Walter R. Anyan
The Family Handbook of Adolescence
New York: Alfred A. Knopf, 1979

Written by a child psychiatrist and a pediatrician who direct the adolescent program of the Yale-New Haven Hospital, this book discusses psychological development, sexual behavior, and physical problems of adolescents. Topics are presented to help parents understand these issues and how to deal with them.

Steinberg, Laurence D.
Understanding Families with Young Adolescents
Chapel Hill: Center for Early Adolescence,
University of North Carolina, 1980

This book will help professionals recognize and react to the needs and concerns of mid-life parents and their children. Steinberg describes the developmental changes that occur in early adolescence and mid-life and shows how these changes transform family relationships. He explores the difference between healthy family disequilibrium and potentially harmful dysfunction.

Streit, Fred D., ed.
Parents and Problems (series)
Essence Publications
168 Woodbridge Avenue
Highland Park, NJ 08904

Streit has developed materials used in workshops for family trainers sponsored by Fred Streit Associates. Seven pamphlets, which may be ordered separately, discuss the following topics: adolescent development, the role of peer groups, how love is communicated, adolescent sexuality, how young people perceive their parents, and decision-making. The total training program package also includes

a format for setting up training programs, group exercises, and evaluation tools. Workshops are done on request and at scheduled times. Further information may be obtained by writing to the above address.

Tweddell, Millie
Parents and Adolescents: The Voyage and Journey of Life
Church Education Services, United Presbyterian Church in the United States of America, 1981
475 Riverside Drive, Room 1101
New York, NY 10027

The developmental stages of 11- to 14-year-olds and their parents are described in this resource for parents and leaders of young adolescents. The author compares the developmental stages of both generations and focuses on the importance of developing communication skills for better family relationships.

Religious Development in Early Adolescence

Donin, Rabbi Hayim Halevy
To Raise a Jewish Child: A Guide for Parents
New York: Basic Books, 1977

Rabbi Donin writes specifically for parents seeking guidance in helping their children find meaning and satisfaction in their Jewish identity. This book offers practical suggestions for meeting the special needs of young Jewish adolescents. Case examples are used to support his perspective.

Engel, David E.
"Education and Identity: The Function of Questions in Religious Education"
Religious Education 43, no. 5 (1968), 371–75

Engel asserts that questions about one's identity, raised during adolescence, have important implications for religious education at any age. He suggests that the educational process should focus on understanding these questions rather than on answering them. Although examples are drawn from the 1960s—such as the war in Vietnam, Black Power, and flower people—his thesis would appear to have applicability today.

Gabelko, Nina Hersch, and John U. Michaelis
Reducing Adolescent Prejudice: A Handbook
New York: Teachers College Press, 1981

Although meant to be used as a textbook for secondary social studies, this book has valuable suggestions for reducing prejudice and stereotypes and thus could be used in many other settings.

Gallup, George Jr., and David Poling
The Search for America's Faith
Nashville: Abingdon Press, 1980

This book is based on an analysis of viewpoints and opinions about religion in America. George Gallup, Jr. is president of the American Institute of Public Opinion (the Gallup Poll) and executive director of the Princeton Religious Research Center. The authors cite two trends: (1) confidence in the church and organized religion is very strong, and (2) most Americans continue to place a great deal of importance on their religious beliefs. In a chapter entitled "The Yearnings of Youth" the relationship of contemporary youth to the church is discussed. The authors offer valuable suggestions for reaching teenagers:

(1) Each congregation should endeavor to have a special program for teenagers.
(2) Religious institutions should take advantage of the desire for spiritual nourishment expressed by young people.
(3) Religious institutions should offer opportunities that provide support and an outlet for the adolescent's powerful social conscience.

Gittelsohn, Rabbi Roland B.
Love, Sex and Marriage: A Jewish View
New York: Union of American Hebrew Congregations, 1976

This book is a revision of *Consecrated unto Me*, which was published 10 years ago. The author observes that although the sexual ethics of Judaism have not changed in the past decade, social mores have. Thus this revision, appropriate for adolescents and parents, offers more alternatives on which to base personal decisions about sexual relationships. In a highly readable manner, Rabbi Gittelsohn candidly addresses such topics as masturbation, petting, premarital sex, the women's liberation movement, variant sexual behavior, and alternatives to marriage.

Goldman, Ronald
Education for Uncertainty
London: The Lindsey Press, 1967

This short volume is the Essex Hall Lecture delivered by Ronald Goldman at Nottingham on 9 April 1967. He discusses the kind of education, particularly that which involves religious and moral values, suitable for a period of history where change is occurring rapidly and where many old values are disappearing.

Goldman, Ronald
Readiness for Religion
New York: The Seabury Press, 1968

Goldman uses the results of research described in *Religious Thinking from Childhood to Adolescence* (see below) to present a new approach to religious education. Part I de-

scribes how religious education should be influenced by current theory and practice. Part II discusses what content and methods of teaching are consistent with the healthy development of children and adolescents.

Goldman, Ronald
Religious Thinking from Childhood to Adolescence
New York: The Seabury Press, 1980

This book, based upon Goldman's research, describes the ability of students 6 to 17 years of age to understand religious concepts. He examines the development of religious thinking within the context of the maturation of youngsters' cognitive processes. Goldman also presents the implications of his findings for religious education.

Hauser, James
"Adolescents and Religion"
Adolescence 16, no. 62 (1981), 309–20

Hauser examines the influences at work in the adolescent's search for a set of religious beliefs that will provide meaning and purpose in life. These influences include participation in organized religion and parental example. Hauser concludes with an examination of the meaning of cult membership to some adolescents.

Holderness, Ginny Ward
The Exuberant Years
Atlanta: John Knox Press, 1976

This practical resource book, growing out of the author's experience as a director of Christian education, emphasizes a unique approach to ministry with young adolescents. Holderness focuses upon the importance of interpersonal relationships and the value of the adolescent members' sharing the building of a youth group. She makes practical suggestions for structuring youth programs and presents a set of 11 mini-courses.

Holderness, Ginny Ward
Youth Ministry: The New Team Approach
Atlanta: John Knox Press, 1981

Youth Ministry advocates a team approach in ministering to youth. Holderness believes that congregations wanting successful youth programs must face the fact that the work will be too much for one staff person. She also argues that if youth ministry is to be successful, the church can no longer look at youth as separate from the adult congregation. As she states, youth need to "have opportunities to be a part of their predominantly adult congregation—an important part."

Little, Sara
Youth, World and Church
Atlanta: John Knox Press, 1968

Little's book is an important effort to create a balance between mission and education in youth ministry. Although they are interdependent, Little focuses on mission because this dimension has been neglected in youth ministry. Little argues that opportunities for mission occur in every area of young people's lives, and she offers guidelines for helping youth respond to this important challenge in church life. For Little, young people are a vital part of the church and must be encouraged to participate in the life of the congregation.

Murphy, Elly, Marisa Guerin, John Roberto, and Margaret Wilson Brown, eds.
Hope for the Decade: A Look at the Issues Facing Catholic Ministry
Washington, DC: National Catholic Youth Organization Federation, 1980

Hope for the Decade reports the proceedings of the National Symposium on Catholic Youth Ministry in the '80's. The book begins with a brief discussion of the growth of Catholic youth work over the past 50 years. One of four research papers presented at the symposium, "Giving Directions to Youth Catechesis," by John Roberto, discusses developmental characteristics of youth and relates these to youth ministry. Other issues, such as sexuality, family interaction, religious identity, and youth ministry training, are also discussed. A bibliography of resources and readings in youth ministry is included.

Paine, Roger III
We Never Had Any Trouble Before
New York: Stein and Day, 1975

This book, written by the director of a youth counseling service, looks at the situation of adolescents in the larger context of culture and society. Paine explores the nature of the changing relationships between parents and their teenage children, emphasizing the importance of keeping communications honest and open. Paine describes the ethical and moral dilemmas facing adolescents. He discusses topics of current interest, such as the Jesus movement, cults, and drugs.

Parker, Mitchell, and Eugene L. Gaier
"Religion, Religious Beliefs and Religious Practices among Conservative Jewish Adolescents"
Adolescence 15 (1980), 361–71

These authors examine the relationship between religious beliefs and practices and (1) Hebrew school attendance, (2) youth group attendance, (3) sex, and (4) parental practices among 46 members of a Conservative Jewish youth group, United Synagogue Youth. They found that home environment was the only factor that had any real effect upon religious beliefs and practice. The authors conclude that "religious education is based on the premise that one can inculcate religious values in youngsters through traditional educational means and through religiously oriented youth groups. But religious education can be successful only if the student

comes from a background where religious values play a dominant role."

Rice, Wayne
Junior High Ministry
Grand Rapids: Zondervan Publishing House, 1978

Rice maintains that young adolescents have been neglected by the church, perhaps because of the perceived difficulty of ministering to this age group. He argues that if the sweeping physical, social, mental, emotional, and spiritual changes taking place during early adolescence are understood, junior high ministry can become more effective and bring a sense of accomplishment and personal satisfaction to youth leaders. Drawing on the research literature, Rice describes in separate chapters the physical, emotional, mental, and spiritual changes taking place during adolescence. Examples and illustrations are drawn from his work with adolescents. Rice's practical suggestions are based on an understanding of the developmental needs of young adolescents.

Strommen, Merton P.
Five Cries of Youth
New York: Harper & Row, 1974

This book summarizes the reports of the values, beliefs, and opinions of 7,050 American church youth. The Five Cries—of self-hatred, psychological orphans, social protest, prejudice, and joy—represent the clusters into which the expressed concerns fall. Strommen argues that the insights and opinions of youth are important and should inform an effective youth ministry.

Strommen, Merton P.
Research on Religious Development: A Project of the Religious Education Association
New York: Hawthorn, 1971

This publication, a comprehensive review of research literature on the religious beliefs and practices of youth, represents a cooperative venture of many scholars—Catholic, Jewish, and Protestant. The volume summarizes what is known from 25 years of research about religion in the Judeo-Christian tradition. The section describing the development of religious understanding in children and adolescents, by David Elkind, is a particularly valuable resource. Elkind focuses on cognitive changes that appear in the religious understanding of children—how they perceive God, view prayer, and understand their own religious denomination.

Wagner, Hilmar
"The Adolescent and His Religion"
Adolescence 13, no. 50 (1978), 349-64

Wagner discusses adolescents' decreased involvement with religious institutions despite their strong interest in religion per se. He describes the reasons behind the failure of many religious institutions to provide youth programs that are relevant to the concerns of adolescents. Wagner offers recommendations for an approach to youth work that are consistent with the special needs of adolescents.

Warren, Michael, ed.
Resources for Youth Ministry
New York: Paulist Press, 1978

This book of readings includes descriptions of exemplary Catholic youth ministry programs on both the parish and diocesan levels. Also included are descriptions of three training programs to help adults become better youth ministers. In one of the articles, "Deciding for Oneself, Not by Oneself," Nancy Hennessy Cooney discusses adolescent sexuality and the Catholic church's failure to address this issue.

Westerhoff, John H., III
Bringing up Children in the Christian Faith
Minneapolis: Winston Press, 1980

In this brief volume, Westerhoff discusses some of the challenges involved in raising children in the Christian faith. The author shares personal anecdotes and biblical references about praying, celebrating, listening and talking, and performing acts of service. A chapter entitled "Sharing the Adolescent Quest" emphasizes the importance of parents' support and acceptance as teenagers search for a personal faith.

Wilcox, Mary M.
Developmental Journey
Nashville: Abingdon Press, 1979

Wilcox suggests that the processes of developing a value system and of decision making are part of a gradual developmental journey that builds on logical reasoning (Piaget), moral reasoning (Kohlberg), and faith development (Fowler). Two chapters pertain specifically to adolescent development; three chapters describe the practical application of her theory.

Periodicals

Adolescence
Libra Publishers, Inc.
P.O. Box 165
391 Willets Road
Roslyn Heights, NY 11577
Published quarterly

This international journal publishes articles and book reviews about the physiological, psychological, psychiatric, sociological, and educational aspects of adolescence. Recent issues have discussed adolescent self-esteem, religious beliefs, and attitudes toward school.

Children Today
Superintendent of Documents
U.S. Government Printing Office
Washington, DC 20402
Published six times a year

This periodical, published by the Children's Bureau, Administration for Children, Youth and Families, offers information about current events, programs, and research relating to the life of children from infancy through the high school years. Two special issues entitled *Focus on Youth* (Part I, September-October 1979, and Part II, November-December 1979) featured articles such as "The Adolescent's Search for Competence" and "Youth as a National Resource."

Common Focus: An Exchange of Information about Early Adolescence
Center for Early Adolescence
University of North Carolina at Chapel Hill
Suite 223, Carr Mill Mall
Carrboro, NC 27510
Published five times a year

Each issue of this newsletter features programs, research, books, films, and conferences for professionals who work with the age group. Recent articles have discussed a multi-image show on junior high ministry produced by 13- to 15-year-olds, the observation checklist being developed for middle grades, and some of the inadequacies of adolescents' health care. An issue describing some of the findings from the project Early Adolescence and Religion: Serving Families and Communities, was published in November 1981.

Current Lifestudies: The Continuing Guide to Psychology and Human Development
Curriculum Innovations, Inc.
3500 Western Avenue
Highland Park, IL 60035
Published monthly

Designed for use in the classroom, *Current Lifestudies* discusses topics that are important to the adolescent. In a recent issue articles included "Anger in the Family," "Groups," "High School Dropout," "Class Reunion," and "Boredom."

Essence of Adolescence
169 Woodbridge Avenue
Highland Park, NJ 08904
(201) 572-3120
Published monthly except in August

This newsletter attempts to answer questions about adolescence by discussing specific research studies. Self-concept, learning style, gifted delinquents, peer marijuana use, and leaving home are some of the topics covered in a recent issue.

Resources for Youth
The National Commission on Resources for Youth
36 W. 44th Street
New York, NY 10036
Published quarterly

This widely read 10-year-old national newsletter provides information about Youth Participation programs. A new document, *Resources for Youth Reports*, describes outstanding Youth Participation projects. Information about specific kinds of programs is available by writing to the National Clearinghouse on Youth Participation at the above address.

Share: A Magazine for Teachers and Leaders
Norma E. Koenig, ed.
Joint Educational Development
132 West 31st Street
New York, NY 10001
Published quarterly

Published by the United Church Press for Joint Educational Development, this magazine provides churches with an exchange of ideas, opinions, and program resources. Each issue features articles about working with people.

Synergist
National Center for Service-Learning
ACTION
806 Connecticut Avenue NW, Room 1106
Washington, DC 20525
Published three times a year

The National Center for Service-Learning publishes this 56-page technical assistance journal for educators who work with programs that integrate coursework and community service. This journal demonstrates, with ideas and program information, how service-learning improves the quality of life and learning for young people. Several excellent programs involving young adolescents have been featured in the magazine.

Voice of Youth Advocates (VOYA)
Dorothy M. Broderick and Mary K. Chelton, eds.
P.O. Box 6569
University, AL 35486
(205) 556-2104
Published bimonthly April-February

VOYA is an independent publication written primarily for young-adult librarians. It is not, however, a sedate library journal. It provides reviews of books and films designed for young adults and of professional literature written for those who serve them. Although *VOYA* is library-oriented, the articles include conference reports, a question-and-answer column on the rights of youth, and other items of interest to professionals from other disciplines.

Youth Alternatives
National Youth Work Alliance
1346 Connecticut Avenue NW
Washington, DC 20036
Published monthly

This policy-oriented newsletter focuses primarily on alternative youth services, especially to the juvenile justice system. It also offers information about funding sources, training programs, and related federal and congressional activities.

Youth Magazine
132 West 31st Street
New York, NY 10001
Published monthly

Youth Magazine is an ecumenical journal for high school youth. Issues such as world disarmament, conservation, suicide, youth travel, and religious development are explored. This publication is designed to keep young people informed about current events and what they can do to influence the outcome of these events. Projects from various religious youth programs are described, making this magazine a valuable resource for youth workers.

Resource Organizations

YOUTH ADVOCACY

The Center for Early Adolescence
University of North Carolina at Chapel Hill
Suite 223, Carr Mill Mall
Carrboro, NC 27510
(919) 966-1148

The Center for Early Adolescence works to increase the effectiveness of agencies and professionals who work with 10- to 15-year-olds as they experience a time of great physical, social, and emotional growth. The Center is creating a network of national and local organizations to improve services that give young adolescents opportunities for positive growth and responsible social involvement. In accomplishing these goals, the Center serves as a clearinghouse for information on the age group, develops and sponsors continuing education for professionals and volunteers working with young adolescents, and maintains a pool of consultants to assist agencies and institutions with specific planning and programming requests.

Child Welfare League of America, Inc.
67 Irving Place
New York, NY 10003
(212) 254-7410

The Child Welfare League is a privately supported affiliation of 400 member agencies devoted to improving services for deprived and neglected youth and their families. The League supports lobbying efforts on the state and national levels, provides consultation, conducts research, sponsors educational conferences, works with governmental organizations to support child welfare, and publishes a wide variety of child welfare related materials. Its Informational Resources Service responds to thousands of inquiries per year and provides an extensive research library for the field.

Friends of the Family
Box 40845
Washington, DC 20016
(202) 333-0700

In an unusual collaboration, several private and government agencies launched a three-year campaign to help families improve their parenting skills and deal with family problems. Friends of the Family offers free publications and other materials, listed in the brochure *50 Ways to Help You Be a Better Parent*.

National Youth Work Alliance
1346 Connecticut Avenue NW
Washington, DC 20036
(202) 785-0764

NYWA, formerly the National Youth Alternatives Project (NYAP), attempts to improve the delivery of services for youth. The Alliance focuses on issues of runaways, youth employment, juvenile justice, substance abuse, and adolescent pregnancy. Services include workshops, publications, informational services, and a monthly newsletter.

Search Institute
Suite 215
122 West Franklin Avenue
Minneapolis, MN 55404
(612) 870-3664

The Search Institute is a nonprofit organization that promotes research and program development to enhance understanding of youth and to provide meaningful solutions for the needs of youth. The Search Institute has sponsored research on youth ministry and the mental health, beliefs, and values of young people.

Youth Specialties, Inc.
1224 Greenfield Drive
El Cajon, CA 92021
(714) 440-2333

Youth Specialties is an interdenominational Christian organization that serves youth workers by helping them to

minister to youth more effectively. Based in southern California, Youth Specialties is led by a team of individuals who are themselves actively involved in religious youth work. This organization produces a number of different publications. One of them, *The 1981 Resource Directory for Youth Workers*, is a directory of names and addresses of 500 different publishers, organizations, distributors, books, films, agencies, and periodicals that are resources for youth workers and youth ministers. The resources, presented with brief descriptions, are preceded by a section describing how to choose the right resource.

EDUCATION

The Center for Early Adolescence
University of North Carolina at Chapel Hill
Suite 223, Carr Mill Mall
Carrboro, NC 27510
(919) 966-1148

The Center believes it is important for schools to be responsive to the needs of young adolescents. These needs include academic competence, safety, diversity, opportunities for self-exploration and self-definition, meaningful participation in school and community, positive social interaction with peers and adults, physical activity, opportunities for competence and achievement, and structure and clear limits. The Center distributes monographs, resource lists, bibliographies, speeches, articles, and unpublished papers. Schooling publications include *Middle Grades Assessment Program, Schools for Young Adolescents: Adapting the Early Childhood Model*, "Schooling for Young Adolescents: A Key Time in Secondary Education," "Learning Environments for Young Adolescents: A Resource List," and "Educating Young Adolescents: A Bibliography."

Education Development Center
55 Chapel Street
Newton, MA 02160
(617) 969-7100

EDC is a nonprofit research and curriculum development company that applies educational strategies to communicate information, develop skills, solve problems, and promote equal educational opportunities. EDC also publishes a free newsletter, *Education for Parenthood/Exchange*. In addition, EDC's Teenage Health Teaching Modules Project focuses on adolescence as a stage in the life cycle and how health behaviors relate to specific developmental tasks. The results of the first year's research, *Phase One Report: A Comprehensive Plan for Module Development, Field Testing and Evaluation*, are available at cost ($7.00).

Public Affairs Committee
381 Park Avenue, South
New York, NY 10016
(212) 683-4331

The Public Affairs Committee is a nonprofit educational organization founded in 1935 to "develop new techniques to educate the American public on vital economic and social problems and to issue concise and interesting pamphlets dealing with such problems." The committee produces Public Affairs Pamphlets, a series of small, inexpensive, easy-to-read booklets on a variety of subjects. Included in the series are "Health Care for the Adolescent," "Runaway Teenagers," "Parent-Teenage Communication: Bridging the Generation Gap," "Adolescent Suicide: Mental Health Challenge," and "Pressures on Children."

YOUTH PARTICIPATION

National Center for Service-Learning
ACTION
806 Connecticut Avenue NW, Room 1106
Washington, DC 20525
(800) 424-8580 ext 88 or 89

Although predominantly for older adolescents, this organization provides services and resources to high school coordinators of student volunteer and service-learning programs. According to NCSL the service-learning movement grows out of the desire to shape educational programs where service and learning goals are combined. Service-learning gives students the opportunity to learn by doing—to apply academic knowledge to real human problems—and to develop greater sensitivities to human needs and human values. NCSL's activities include publications and other resource materials, training seminars, and consultant services. NCSL does not provide program funding. All services and resources are provided free of charge.

National Commission on Resources for Youth
36 West 44th Street
New York, NY 10036
(212) 840-2844

NCRY, a nonprofit organization, researches, promotes, and develops models of youth participation programs in schools and communities. It acts as a clearinghouse, does training workshops, and has a number of publications, including a newsletter, *Resources for Youth*. The philosophy of NCRY is that young people need to fill responsible roles that meet genuine needs in the community.

Resources for Adolescents with Special Needs

CULTS

The Challenge of the Cults, 2nd ed.
Jewish Community Relations Council of Greater Philadelphia, 1979
260 South 15th Street
Philadelphia, PA 19102

This extensive report was prepared by members of the Special Committee on Exotic Cults, appointed by the Jewish Community Relations Council. The committee was established in 1977 and charged with examining the extent and nature of the impact of cults in the Greater Philadelphia area and ascertaining the legal, psychiatric, political, and religious issues cults presented. The 60-page, well-written report is divided into two sections. Part I, entitled "Findings," includes "What's Wrong with the Cults?" "The People in the Cults," and "The 'Mind Control' Controversy." Part II includes "Deprogramming and Its Alternative," "American Society and Its Response to the Cults," "Responding to the Cults," and "Meeting the Needs the Cults Meet." The report makes some programmatic suggestions about ways to provide young Jews with meaningful opportunities for investing their energies and deriving spiritual satisfaction.

Schwartz, Lita L., and Florence W. Kaslow
"Religious Cults, the Individual and the Family"
Journal of Marital and Family Therapy 5, no. 2 (1979), 15–26

Using clinical observations, interviews, and multidisciplinary research reports, the authors describe vulnerable youth; the techniques used by cults to attract, recruit, and convert members; the dynamics of the recruit's family; and the most effective therapeutic intervention. The purpose of the article is to offer information about cults and stimulate exploration of related family dynamics and therapeutic techniques.

ILLNESS AND HOSPITALIZATION

Although some of the references in this section were written for doctors and nurses, the discussion of the ways in which illness affects the process of adolescent growth and development should be of interest and value to clergy working with young adolescents who are ill.

Altshuler, Anne, and Ann H. Seidl
"Teen Meetings: A Way to Help Adolescents Cope with Hospitalization"
MCN: American Journal of Maternal Child Nursing 2 (1977), 348–53

The hospitalized teenager is often isolated from a peer group at a time when the support peers provide is vitally needed. Altshuler and Seidl describe how teen meetings on the hospital ward help hospitalized adolescents deal with some of the problems they encounter. The authors report that discussions usually center on concerns common to all adolescents, such as family relationships, discipline, and parental expectations. Group discussions also address interruptions in schooling caused by hospitalization, particularly the problems encountered in returning to school where social groups are already established. Group discussions about body-image and sexuality frequently focus on the adolescent's ability to maintain appropriate masculine and feminine behavior in the face of serious illness. According to the authors, the teen meetings offer an opportunity to improve coping abilities by examining alternative methods of responding to the particular situations they face. Through preparation for the return to home and school, the adolescents are more likely to have a smooth transition.

Hofmann, Adele, R.D. Becker, and H. Paul Gabriel
The Hospitalized Adolescent
New York: Free Press, 1976

One of the aims of adolescent development is progress toward independent functioning. Because hospitalization interferes with this process, adolescent health care requires special attention to emotional as well as physical needs. Based on current knowledge of adolescent development and supplemented by brief case histories, this book presents the health management principles that best address the unique needs of hospitalized adolescents. The authors describe the value of a multidisciplinary team of health professionals and explain how this team must be active in every stage of hospitalization. The discussion focuses on the hospital environment and patient-staff relationships. The final chapters address special issues including the treatment of terminally ill patients and problems related to consent and confidentiality. Anna Freud wrote the foreword for this book.

Kellerman, Jonathan, Lonnie Zelter, Leah Ellenberg, Jerry Dash, and David Rigler
"Adolescent Medicine: Psychological Effects of Illness in Adolescence, I: Anxiety, Self-esteem and Perception of Control"
Journal of Pediatrics 97 (1980), 126–31

Can serious disease in adolescents affect their psychological functioning? The relationship between chronic disease in adolescents and three areas of psychological functioning—anxiety, self-esteem, and locus of control (perception of self-control over health and illness)—was examined in this study. A control group of 349 healthy adolescents was compared with 168 adolescents with chronic or serious illnesses. No significant differences in anxiety or self-esteem were found between the two groups. However, healthy patients and patients with diseases requiring self-treatment, such as diabetes, believed they had more control over their health

than did patients with diseases in which they were passive recipients of treatment. These results do not support the supposition that chronically ill teenagers are less psychologically fit than their healthy counterparts.

Kellerman, Jonathan, Lonnie Zelter, Leah Ellenberg, Jerry Dash, and David Rigler
"Adolescent Medicine: Psychological Effects of Illness in Adolescence, II: Impact of Illness in Adolescents—Crucial Issues and Coping Styles"
Journal of Pediatrics 97 (1980), 132–38

In this study, 345 healthy adolescents and 168 adolescents with chronic or serious illnesses responded to a questionnaire designed to measure their perceptions of the impact of illness. No difference was shown to exist between ill and healthy respondents' perceptions of the effects of illness, and adolescent concerns in both groups were found to be similar. The restriction of freedom was most often seen as the greatest disruption caused by illness. Cancer patients viewed treatment as the second most disruptive effect of illness, followed by the difficulty in adjusting to changes in body image. Female respondents from each of the groups rated the effect of illness on physical appearance higher than did male respondents.

Robertson, Suzanne
"Adolescents and Dying"
The Medical Journal of Australia 22 (April 1978), 419–21

Adolescents who face a terminal illness must cope with the disruption of the developmental tasks leading to adult status and must also prepare for death. Family members and hospital staff should guard against assuming that others are helping the teenager to deal with this situation. To ensure that communication with the teenager is maintained, daily, uninterrupted time should be made available to the teenager to talk with a staff member. Even though death is inevitable, the author argues that the teenager should not be denied support for the growth of independence and the establishment of an independent sense of identity. Family and staff can help by allowing terminally ill teenagers to maintain usual activities whenever possible.

Rubin, Gerald K.
"Hospitalized Adolescents and Interns: Enhancing the Doctor-Patient Relationship"
Children Today 10, no. 2 (1981), 24–25

Hospitalization imposes many restrictions on mobility and decision-making that can be especially frustrating for adolescents attempting to achieve a degree of autonomy. The author, chief of social services at the Palo Alto Children's Hospital in Stanford, California, presents a case example to support his major point that professionally led group discussions of these frustrations can help to alleviate them.

Schoenberg, Bernard, Arthur C. Carr, David Peretz, and Austin H. Kutscher, eds.
Loss and Grief: Psychological Management in Medical Practice
New York: Columbia University Press, 1970

The authors of this anthology provide information about the psychological issues involved in coping with loss and its associated emotion, grief. Adolescents are capable of comprehending the universality and permanence of death. Although adults facing a terminal illness may gain solace from their past, the adolescent in this situation may feel that "growing up" was wasted. This book offers theoretical and practical information about terminal illness. Included are sections entitled "Psychological Concepts Central to Loss and Grief," "Loss and Grief in Childhood," "Reaction to and Management of Personal Loss," and "The Dying Patient." A last section includes an annotated bibliography of selected references and a chapter entitled "The Hospital Chaplain Looks at Grief."

Seidl, Ann H., and Anne Altshuler
"Interventions for Adolescents who are Chronically Ill"
Children Today 8, no. 6 (1979), 16–19

Among the most frequent impediments to attaining skills necessary for psychosocial maturity are health problems and hospitalization. For example, these authors observe that for American teenagers, self-reliance is largely manifested in mobility, which is limited for a hospitalized patient. In addition, the role models that young people value, such as the athlete or cheerleader, may be beyond reach for a chronically ill young person. A list of suggestions is provided for helping the hospitalized adolescent attain individual maturity and a sense of self-reliance. For example, when possible, adolescents should be given the opportunity to participate in drivers' education classes. Physical therapy can also teach practical skills, such as maneuvering in a wheelchair. This article is a valuable resource for those involved in working with young people facing lengthy illness or hospitalization. The authors offer practical recommendations for helping hospitalized adolescents to continue to respond to some of the special developmental challenges occurring during this time of life.

JUVENILE JUSTICE

National Criminal Justice Reference Service
1600 Research Boulevard
Rockville, MD 20850
(301) 251–5500

The National Criminal Justice Reference Service, an international clearinghouse sponsored by the National Institute of

Justice (a research center within the U.S. Department of Justice), formed a special juvenile justice unit in 1979. This clearinghouse has a toll-free number for inquiries by juvenile justice professionals and others interested in juvenile justice/delinquency programs, legislation, and evaluation: 800-638-8736.

SUBSTANCE ABUSE

Do It Now Foundation
P.O. Box 5115
Phoenix, AZ 85010

The Do It Now Foundation is an excellent source of nonjudgmental, current pamphlets and booklets on alcohol and drug use and abuse. Along with pamphlets on individual drugs, drug classes (e.g., uppers, downers), and problems caused by substance use and abuse (e.g., hepatitis, liver damage, fetal alcohol syndrome), the Foundation publishes a number of "drug IQ" tests to be used with children and/or parents. Many of the pamphlets are also published in Spanish.

National Clearinghouse for Alcohol Information
P.O. Box 2345
Rockville, MD 20852
(301) 468-2600

NCAI has been established as a service of the National Institute on Alcohol Abuse and Alcoholism to make available current knowledge on alcohol-related subjects. From worldwide sources, the Clearinghouse collects information on studies and programs pertaining to prevention, training, treatment, and research aspects of alcohol abuse and alcoholism and shares this knowledge with interested professional audiences as well as with the general public.

National Clearinghouse for Drug Abuse Information
5600 Fishers Lane, Room 10A-56
Rockville, MD 20857
(301) 443-6500

The National Clearinghouse is operated by the National Institute on Drug Abuse for the use of any organization, program, or individual engaged in drug abuse education or information dissemination. The agency serves as a coordinator for information about drug abuse treatment programs. Specialized inquiries are referred to the appropriate federal, state, local agency, or private organization.